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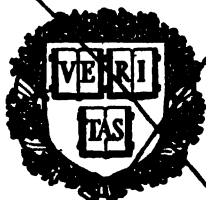
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CHRISTIAN TEACHER

AND

CHRONICLE OF BENEFICENCE;

DESIGNED TO UPHOLD THE RELIGION OF THE NEW TESTAMENT,
IN CONTRADICTION TO THE RELIGION OF
CREEDS AND PARTIES.

—o—
JANUARY, 1838.
—o—

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No. XXXVII.

JANUARY, 1838.

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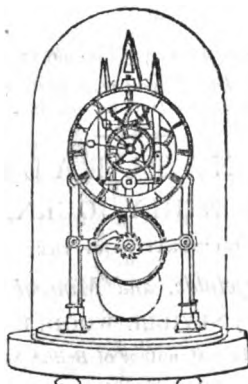
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I.

RELIGION AS DISTINCT FROM THEOLOGY.

FAITH is the recognition of the spiritual through the material,—an acknowledgment, in the order and operations of the world of sense, of the presence and agency of a nature akin to that, the existence of which we ascertain from consciousness within ourselves; a reverence for—a trust in—a sympathy with—the qualities of goodness, wisdom and power, the first unfolding of which we feel to be the source of all which is worthiest and happiest in our own hearts and lives;—the most glorious manifestations of which come to us—meeting and mingling with the deepest aspirations of the human soul—through the phenomena of the external universe; for the entire depth and fulness and extent of which we can find no adequate expression, but in the conception of a Being whose nature is infinite. I cannot bring myself to believe that any one has ever passed many years amidst the influences and excitements of this shifting and uncertain life of our's—with a heart so cased in the callousness of sensuality—with an understanding so deeply immersed in the darkness of ignorance and prejudice—as never to have caught a momentary glimpse of the greatest of all truths—as never to have felt the slightest breath in fear or in love, in sorrow or in rejoicing—of the sublimest inspiration of our moral and intellectual being. Sunk and debased as we may be—the very crimes, which grow out of our perverted reason—the indestructible fervour and tenderness of the affections, which still cling to the ruins of shattered and desolate hearts—will not permit us to confound ourselves with the brutes. In the life of every one, however hard, unfeeling and audacious—a few crises of suspense and agony will and must occur, when for an instant at least, the belief in an invisible God is borne in irresistibly on his soul—when he stands aghast and confounded in the presence of a power, whose unsearchable counsels have frustrated his deepest designs, and in whose omnipotent grasp all his wisdom, his knowledge and his energy are crushed, like a withered leaf,

A

into nothingness. Yes, that mysterious Spirit, which pervadeth all things, in which we all live and move and have our being, 'beareth witness with our spirit, that we are the children of God,'—dependent on a power, which bears us onward, in spite of our waywardness and disobedience, to the destined ends of our existence—instructed and disciplined by a wisdom, which turns our errors to our good, and promotes our improvement by the chastisements, which mortify our passions and abate our pride—watched over, nursed and cherished by a parental tenderness, which no forgetfulness can weary, and no ingratitude alienate, and which rejoices in the relenting of every penitent soul, that turns at length to a Father's bosom for rest and peace.

But these evanescent impulses of religious feeling—these momentary glimpses of the grandeur of an invisible world—though they prove, beyond a doubt, man's natural capacity for religion, and shew that the germ of a spiritual life is within him—must not be confounded with religion; they are the elements and materials of religion—but they are not religion itself.—When this recognition of the spiritual is arrested and perpetuated, and converted into a quiet and enduring habit of the soul—associated with the moral sentiments, and swaying the affections and the life—then it becomes properly religion, which has its root in faith, and finds its natural expression in moral goodness: and, placed as man is on the confines of two worlds—at the summit of the animal, and on the threshold of the spiritual, creation—subject to wants and appetencies, which he has in common with the brute, and yet capable of aspirations and tendencies, which carry him into the depths of the invisible and eternal—it is religion alone, under some form or other, its earnest, habitual, penetrating influence, which can raise him from the animal to the spiritual, and fit him for endless progress in ever-growing communion with God.—Religion, then, is the habitual consciousness of our dependence on God, as the most perfect Being, that we are able to conceive, manifested in an habitual effort to attain to the greatest possible unity of heart and life with the perceived will of the Supreme Object of our highest adoration and trust.

When religion is so conceived, it must be obvious, that, in its essence, and in relation to the merit of the individual, it has no necessary dependence on the absolute soundness of the doctrinal system, in which its deep feelings and dim aspirations are embodied and made manifest to the understanding, nor on the enlargement and liberality of the speculative views, through which their influence is diffused. All that can reasonably be required, as the test of sincere religion, is this—that, whatever be the measure of mental light enjoyed, the heart and will of the individual should be in harmony with it, striving to reach the standard of moral

excellence, which it holds up to view, and prepared to embrace with earnestness and simplicity those fresh revelations of moral and spiritual truth, which to one, who lives in the fear of God and in the deep consciousness of his presence, are perpetually dawning on the wide-opened eye of the inward man of the heart. He, who lives with this aim and under this influence, will have inward peace; whatever the form of his creed or the mode of his worship, he will be deeply and sincerely religious.

In the heart, then, of every human being I believe there is an original capability of faith, a pre-disposition to recognise a spiritual power and authority beyond and above itself,—which, meeting with the corresponding stimulus and aliment in its course of outward discipline, ripens into religion and enters into the essential constitution of a fully developed humanity. The essence of religion belongs to humanity; the two ideas are scarcely separable, even in thought; but its form—its conception by the understanding, and its outward expression in acts of worship—this is, and ever must be—notwithstanding the pertinacious dogmatism, with which almost every Protestant sect contends that it has sought for, and found, the truth—in great measure, the result of circumstances, determined partly by the traditional influence, under which the earliest ideas of childhood assume their shape and acquire their tendency, and partly by the excitement, which the subsequent experience of life may supply, to the employment of the thoughts on the various topics of religious enquiry.

It has always seemed to me an idle question, whether an individual could originate a religion for himself by the simple exercise of his own unaided reason: because it is supposing a situation, in which humanity is never placed. Man's life is made up of impressions, transmitted to him from the past, and provided for him by God, which he cannot exclude, and which mould in their most essential features the form of his opinions. He is born into a set of circumstances, which combining with the original tendencies and capabilities of his own mind, determine the bent of his character, and to one, who could trace their united influence, would reveal the secret of his future history. Nevertheless, if true to himself, there will not be wanting to him—in the most apparently unfavourable combination of circumstances, the inward light and guidance and solace of religious principle. He will still reverence, and look up to, and seek to approach—what he feels to be above himself—and, under every form of belief, to be leading him onward to virtue and to God. His best moral feelings will cling round the venerable object of his homage, and inspire him, through a holy sympathy, with an unearthly elevation and trust. Even his errors, grievous as they may be, will not deprive his religion of its moral power, so long as he does not know them to be errors, and wilfully shut the eye

of his conscience to their existence. Mistaken and imperfect as may be his theological system, if he is only earnest and sincere in his profession of it, and does not permit it (which a truly honest man never will) to warp his moral feeling—the spiritual life, which it ministers to his heart, will cherish there the purest and noblest tendencies of his nature—will raise him far above the brute, and give him, in spite of prejudice, a secret sympathy with all good and religious men, who aspire, under a different speculative belief, after the same spiritual ends and exhibit the same practical fruits. He will believe, according to his light; he will be pious, to the utmost extent of his convictions; his heart will be in harmony with his understanding; and valuing the theological system, in which he has been nursed, and which he yet sees no reason to distrust, not for the logic and the learning, which he is able to display in it's defence, but for it's felt and admitted influence on his heart and life—for the power, which he is conscious it infuses into his deepest moral convictions and his holiest religious aspirations—his very sincerity is a guarantee, that he will resist no fresh convictions, that come recommended to him by the same powerful considerations; and he is thus placed in the most favourable situation for undergoing that progressive religious development, in which the heart and the intellect may grow and expand together, and the conceptions of the one be rectified and liberalised, without impairing the depth and tenderness of the feelings, which guard and sanctify the other. Under every form of belief, whether traditional or adopted, the first great step in the religious life,—the root from which all subsequent improvement must spring—is deep and vital conviction—faith in what is spiritual and unseen; without this, there can be no religion; but this once obtained,—the principle of vitality is at work—the character will grow up to the stature designed for it by Providence:—the discipline and experience of life, reason, knowledge and social converse will gradually, and in it's proper time and place, do all the rest.

Where creeds and articles have formed the hereditary bond of union amongst Christians, it will unavoidably happen, that some of the tenets, which they contain, become in process of time a subject of doubt and disbelief to enquiring minds. Division of opinion necessarily ensues; and in the excitement of feeling, which is it's natural result, a spirit of disputation and controversy will sometimes take possession of the church, which, up to a certain point, beneficially exercises the understanding and stimulates enquiry, but is almost always attended with some injury to the devotional feelings, and, if kept up too long, will go far to extinguish them. Personal vanity becomes interested in the dispute; the spirit of sect and party is engendered; triumph and proselytism are more thought of than truth and reason; every man, who has

zeal, sets up for a theologian and dogmatises without mercy ; and persons undertake to settle the question in a few decisive sentences, who do not comprehend the conditions, which must enter into it's adjustment. Now the evil here is—not free enquiry, for free enquiry is in every sense and in it's whole extent a blessing to society—but that individuals, led astray by words and phrases, forsake the field, which lies open to them, and in which they might enquire, and are competent to enquire,—to encounter questions, that no one ought to enter upon without the requisite knowledge and preparation.

The whole province of religion lies within the compass of a man's own heart, conscience and experience ; it's truths speak to his moral nature ; he can tell what accords with his deep and indestructible sense of what is morally right, what harmonises with his best conceptions of a just, holy and merciful God, and with his simple reading of the character and teachings of Jesus Christ ;—he can tell, what strengthens and comforts him in seasons of affliction and trial, and what are the doctrines, through whose influence he feels himself a better and a happier man :—all these things he can judge of and speak to with as much clearness and certainty as the most learned divine ; and upon subjects of simple moral experience, it would have been well if divines had more frequently compared their theories with the plain and honest testimony of a Christian heart. But this will not satisfy a great number of our dogmatic sectaries. They must be theologians as well as Christians ; and theologians they have a perfect right to be, if they will only make the necessary acquirements for becoming such : but without knowledge, without habits of mental discipline, they proceed to deliver their opinions on questions of criticism, antiquity and doctrine, with a degree of confidence, in which few men of education, who have attended to the subject, would venture to participate.

Now the prevalence of this conceited and self-sufficient spirit which does not promote a manly freedom of enquiry, but only engenders disputation and vain jangling, sweeps like a blight over the quiet growth of the religious life in the hearts of individuals and the church.—It creates a moral devastation, wherever it spreads—turning out religion from the hearts, where it ought to dwell, and bringing in in place of it an idle shew of reasoning and knowledge, that is often ill understood and worse applied. Let the spirit of an earnest and practical piety be first awakened in the heart and wrought into the life—and that spirit will of itself urge the mind to cultivate it's own powers and strengthen them with useful knowledge, that it may defend and preserve those blessed and holy principles, which are the source of it's own moral life. But the reverse of the process will not equally succeed.—

Destroy rashly and irreverently the faith even in an erroneous creed—set the mind to work on doubts and difficulties, that have no relation to it's moral wants, and involve it in speculations, which have no bearing on virtuous practice,—and you may pluck up, I admit, by the roots a false, prejudiced and superstitious belief, but you will not therefore have necessarily planted in it's stead a holy and a vigorous truth; you may have quenched the fire, that burned—not perhaps with the purest flame or from the most fragrant materials, but still with a steady and a constant glow, and that shed around it a genial warmth—on the altar of a coarse and rugged heart—but it will not therefore follow, that the cold and distant radiance, which you attempt to pour through the clouds of a dull, benighted intellect—will have power to rekindle, though with a purer beam, the expiring life, which you have done your best to extinguish.

We must look then for the evidence of a sincere and vital interest in religion—not in the fluency and skill, with which it's professors can discuss points of doctrine, and bring texts and arguments to bear on the weak points in the system of their opponents—nor in the zeal and earnestness with which men cluster round the opinions of their party and make it a point of honour to uphold them, at all hazards, nor in the multitudinous eagerness with which they throng the ministrations of some fierce controversial preacher;—these things may be, and the world may wonder, and think the kingdom of God is close at hand;—yet under all this specious exterior, the spirit of true religion—the spirit of our master Jesus—the spirit of meekness, humility, holiness and brotherly love, and that divine charity, which includeth all other graces, may be far away—and have taken up it's abode, remote from the noise, and pretence, and excitement of the great and busy world, in some quiet and humble house of prayer, where those, who know and love and honour each other, kneel down together in a Father's presence, and beseech him to make them worthy of his unceasing goodness. By it's fruits only can be ascertained the presence and agency of true religion—by it's influence on the affections, the views and the life—by it's taming all unholy passions and appetites—by it's sweetening the temper and calming the spirit, and giving a heavenward serenity and elevation to all the aims and tendencies of existence—by it's filling the whole soul with a pure and hearty love of God and Christ and man—and making life—personal, domestic, social—an outward embodying and expression of the inward faith.

When the religious life has declined in a community—it may be remarked, that it is rarely, if ever, raised again by mere controversy, by the force of considerations, which respect abstract truths and the success of appeals, which simply address the un-

derstanding. Truth, on every subject, is precious, and has a happier influence on society, when it's practical application is once perceived and felt—than error. But the mass of men—yes,—all of us, who have hearts and homes and fellow-creatures to care for, have more urgent and solemn duties to attend to—than the adjustment of speculative questions, that have no obvious bearing on the practical concerns of life. We have to free ourselves and those with whom we live, from the burden of sinful thoughts, from the dominion of pride and covetousness and sensuality, and from that all absorbing love of the world, which dries up the source of a spiritual and immortal being in our hearts; we have to make religion a reality to us—to convince ourselves, that we actually live and breathe in the presence of a God, and that we stand every moment on the invisible threshold of eternity;—and we have to prepare ourselves, through the agency of these solemn convictions, brought home to our hearts and wrought into our lives, for accomplishing the high destinies of progressive and immortal beings on earth, and for widening around us on every side, in our passage through a world of sin and ignorance and woe, the reign of cheerful enjoyment, of truth, of knowledge, of freedom, of virtue. This is the task, which lies before us all;—it demands our utmost vigour and watchfulness to fulfil it well: and to encourage us to undertake it, we need to be assured, that it is practicable—that it does not transcend the capabilities of our present being; we require to have a living exemplification of it's performance exhibited to us by one, who wears our nature and can sympathise with it's infirmities.

All the great triumphs of practical religion have been effected—not by books—not by the simple enlightenment of the understanding—not by preaching and oral instruction, however learned ingenious and eloquent—but through the far more powerful ministration of a holy and pious example; this is teaching by deeds rather than by words; it is only, when thus sustained and enforced, that the pulpit does it's work on the hearts and lives of men—as a branch of that holy and benevolent activity, which pervades the whole life and is incessantly labouring to advance the present and eternal happiness of God's creatures. It is this embodying of Christian goodness in the temper and the life—so that when the mouth speaketh on behalf of the truth, it speaketh literally out of the abundance of the heart—which, in all periods of the church's history, and amidst all the diversities of faith and worship—has been the real secret of pastoral usefulness and enabled many an earnest and devoted man without extraordinary talent, eloquence or accomplishment, simply through the power of deep faith and strong moral convictions, to bring over numbers of his fellow-beings to the service of truth and righteousness, and to convert a

moral wilderness into a paradise. What was the magic in the ministry of the pious and self-denying Oberlin? his vivid, energetic and consistent embodying in his life of that divine word, which he preached. Christian goodness has an attractive power; it cannot be looked on, even by the hardest minds,—without a secret approval—and if persisted in—without admiration, love and sympathy. Our Saviour's own ministry is an unapproachable model, in this respect, for all his followers: he has redeemed the world by the persuasive eloquence of his life. Let it not, however, be supposed that the responsibility of building up the religious life in a Christian community devolves on the pastor alone. The pastor is only one among many brethren, who are all alike concerned in the great work of their common improvement and preparation for a higher state of being. Let every one, who calls himself a member of a Christian church, be as careful and as diligent to adorn the doctrine he professes in all things, and to let the light of a holy conversation shine before men—as if the edification of his brethren, and the growth in true religion of the church to which he belongs—rested entirely with himself: let him keep in mind, that, if religion has any value—it has the greatest and most momentous—that, if it has none, it is the most shameless of all impostures—and feel, that it is a noble and a dignified object, well worthy the regard of a rational and immortal being—not indeed to assume a monkish austerity and to put on fanatical pretension and to despise and quarrel with our fellow-men for their independent exercise of that liberty of conscience, which we claim for ourselves—but, in the free and enlightened spirit of rational seriousness and brotherly love, to strengthen and animate ourselves and others, through the ennobling exercises of devotion, for accomplishing more effectually the high purposes of our immortal being and attaining to the moral dignity of the sons of God.

The spirit of religious indifference often takes to itself the name of charity; how undeservedly, let those decide, who have ever remarked the language and temper, with which the indifferent are accustomed to oppose and assail all schemes of moral and religious improvement, which do not happen to square with their own habits of indolent acquiescence in whatever is established. On the contrary, I am fully persuaded—and the conviction strengthens with every added year of experience and observation—that the development of a spirit of religious earnestness and zeal—the steady and vigorous growth of the religious life in the bosom of every separate church—according to the convictions and modes of worship, which are the spontaneous bond of union among its members—furnishes the only means, that will effectually expel the noxious spirit of sectarianism from the Christian world. When men are not outwardly, but sincerely, religious—the practical fruits of their reli-

gion, however various the creeds, in which it is embodied, and the forms and rites, through which it is expressed—are substantially the same. Shew me two good and honest men, from communions the most opposite in their belief and worship, from Catholicism on the one hand to the most speculative Rationalism on the other—men, whose heart is really in their profession—and, with some allowance for diversity of temper and disposition arising from the more stern or more cheerful character of their respective faiths, I will venture beforehand to pronounce that their lives, in all the great essential features of moral duty and practical benevolence would agree; and that, if you asked them for the hidden motive and power of their conformity to the laws of God, they would both reply, and both, I doubt not, with the same sincerity, that they felt, it was their religion, which made them virtuous. But men do not witness such effects in vain. If Christians of all denominations were sincere and consistent, there would soon be a change in the feelings even of professedly irreligious men in respect to religion. It would soon be universally acknowledged, that religion, in some form, was of the first importance to the peace, the happiness and the virtue of the individual; but that creeds and rites, about which mankind have always been so ready to enact laws and make invidious distinctions, were but the outward means of embodying and preserving it; and that, provided the great ends were secured of devotedness to the will of God and the happiness of mankind, and these, it would be remarked, are sure to follow ultimately the sincere and earnest profession of every form of doctrinal belief—the choice of the means for exciting and cherishing that inward power of love and holiness might safely be left to the taste, the feeling, the judgment and the wants of each individual. And if this life of religion were fully awakened in the different communions of Christians, it would spread with a contagious sympathy from one to another and break down those barriers of formalism and prejudice, which now keep wide asunder, to their own unhappiness and the great injury of society, the best men and the sincerest Christians. Upon a thousand great occasions in social life—occasions of public rejoicing or of public trial and calamity—the spirit of our common Christianity would be kindled from the sacred fire that burns on the altar of every separate church, and diffuse through society an universal light, by which every mind would be made more wise, and an all-pervading warmth of love, by which every heart would be made more holy and more kind.

Diversities of gifts of administrations and of operations, there might—nay, while man is man—there must perhaps, still be—but amidst all these diversities, there would be the ascendancy of the same spirit---devotedness to the service of the same Lord—a filial subjection to the authority, and a filial trust in the mercy and goodness, of the same God. PHILALETES MANCUNIENSIS.

SEA-WEEDS.

We have floated o'er the billow, the billows wild and free ;
The ocean foam our birth-place was, our home the dashing sea :
We've wandered over many a league, seen many a foreign shore—
And danced in gladness to the tune of ocean's wildest roar.

We've watched the glittering sunbeams light up the deep sea caves,
We've seen the precious jewels that lie hid beneath the waves,
We've met the little nautilus as she floated from afar,
And wreathed our fairy branches round to deck her pearly car.

And we can tell what glorious things lie hidden in the sands,
That girdle round the sea-beat coast of many distant lands ;
And we have heard the music deep, the airy thrilling spell
That's breathed from out the rosy lips of the deep sea Indian shell.

We teach the wide world's wanderers, as fearlessly we glide,
To trust where'er the wind may blow, or whither drifts the tide,
That they like us, may still be tost upon the sparkling foam,
Yet feel the wave of time at last will bear them to their home. A.

MID-WINTER.

WINTER ! mid-winter ! with its storms and dark clouds, leafless trees and songless mornings : Winter, mid-winter ! with its beautiful snowy mantle, its happy gatherings round hearth and home—its many remembrances and associations. Morning, noon, or night, still winter can furnish forth its beauties. They do ill, who rail at thee, pale, lovely winter ! Come out at early morn ; just when the glowing face of the sun is peeping over the edges, and making all earth smile with gladness : see how every tree has decked its branches with sparkling gems, and how every blade of grass and every cobweb is covered with dew-beads, which the frost caught and strung there last night. Perhaps, too, some bold cyclamen may venture to open its eyelids and peep above the frosty earth ; or a snowdrop may chance to open its pale cup to glad the little robins which are fluttering their wings and chirping in the winter sunshine. There throw them crumbs and tell those hardy home-dwellers, that there is room enough in our glad hearts even for them. We must make our winged guests happy, and give them

shelter, until spring covers with fresh leaves their homes, which were unroofed by autumn's blasts.

How firm the pathway feels beneath our feet. How exhilarating the frosty air. Glittering, gleaming, bright winter morning ! Though spring may be greener ; though summer may be more tuneful ; though autumn may be gayer ; still thou art beautiful.

Now look within ; what a bright fire, what a cheerful room, and flowers too ! Yes, we can wreath the old year with flowers and spare a garland for the new, which will bring us many a treasure of buds and bells in return. See those pale chrysanthemums blending with the bright scarlet barberries, and the crimson arbutus fruit hiding amongst its own pearly flowers, and the marble snow-berries are resting their heads on the fragrant branches of greenhouse geraniums. There is a clearness, an absence of substance in the colour of winter blossoms, that we might almost fancy them spirit-flowers, haunting the cold earth after their summer lifetime has past away. They do not ring a merry chime, like the many coloured bells of spring. They do not sing of love, like the rose, nor like other perfumed buds, do they tell of Araby the blest, but

‘ They speak of hope to the panting heart
With a voice of promise they come and part.’

The summer flower most like them is the ‘ lily of the field, the Saviour’s flower,’ which ever draws our hearts to it as the chosen emblem of trust. And how deeply the thought of Jesus is blended with all that is beautiful in nature. Can we love too well those associations of Him ? The birds of the air, with their joyous song-gush and rapid flight tell us, that *they* are cared for ; and how can we fear. The waves lift up their bow, and deep calling unto deep at the voice of His word, bid us look to Him, at whose bidding they were stilled. The very sands of the sea are they not numbered ? Can we go into a garden and not remember that it was in a garden Jesus was betrayed ; and that it was from a garden he was lead away to bring immortality to light. Do not the old traditions, linked to many a flower, make those flowers dearer to us ? Can we look upon the restless trembling of the aspen, without remembering it was said of yore that the cross of Christ was framed from its wood, ‘ and since that hour

‘ Through all its race the pale tree hath sent down
A thrilling consciousness, a secret awe,
Making them tremulous.’

Can we look at the peaceful passion-flower, without hearing the breathing of the poet’s strain which bids us see in its wondrous fabric the semblance of the crown of thorns which bound the head of the despised and rejected of men ; or the cross which there too is unfolded, without remembering that, on which died the

Saviour of the World? Many, many are the ties which bind him to nature. Blessed God of love,

‘I thank Thee for these gifts, the precious links
Whereby my spirit unto Thee is drawn;
I thank Thee that the loveliness of earth
Higher than earth can raise me.’

Nature is the world into which we may ever send forth our thoughts—and the world from which, like the dove to the ark, they will ever return to us bearing back with them the olive-branch of peace.

Look at the winter sunset: how gently the crimson cloud-curtains are drawn aside, to let the glorious sun pass away to his rest; and how radiantly ere he passes, does he paint the heavens, that they may smile upon us after he is gone. Then one by one the clear stars come forth to look upon the happy world. Are they spirit-eyes? The eyes of the loved and departed watching over us when the tide of human passion has ebbed to rest. They have neither speech nor language; yet truly is their voice heard speaking to our souls.

Winter is the season for fireside greetings, for memories, for hopes. The aged look back and recal the sorrow and joy-woven tissue of their past existence. Yet as year after year glides away from under their feet, they look forward to the renewal of existence in the world to come after the winter of the soul has past, and the day-spring from on high has opened the immortal blossoms. They look around at the group of happy children, and they rejoice, for although the ringing laugh may be subdued, and the beaming eye quenched by tears, they know that grief has its needful part.

Midst the hidden things of the human heart, who has not seen in the sudden beaming sunshine of a smile, shining through the tears of a childish sorrow, the rainbow of hope, giving a bright promise for a blessed future here and hereafter? Did not Jesus draw our hearts towards children when he took them in his arms and blessed them, and said that their angels beheld the face of their Heavenly Father? Did he not tell us to become pure, even as they are pure? Did he not say, ‘Of such is the kingdom of heaven?’

Let us stand around the death-bed of the old year and smooth it with our best remembrances. Let us be thankful for the joy which it brought to us, and for the sorrows with which it tried us. Let us draw from them all that can aid in making us better and happier in future. Let us welcome the new year by trying to make all around us feel the love of God in their hearts. Let us enlarge the happiness of all within our influence, by aiding them to seek their best joy in Him upon whom we may cast all care; by leading them to the fountain where they may quench all their

restless thirst; by teaching them to trust in Him who never fails us : in Him who created this glorious world for a dwelling-place for us, His children, who are but sojourners here below ; and in the words of a beautiful writer, let us teach them that ' Good is indivisible, that to be enjoyed in perfection by one it must be shared and possessed by all. They must labour till all the race are blended in a family compact, and are partaking together the rich blessings of salvation ; till by their instrumentality, the hand of Christ has carried a golden chain of love around the world, binding the whole together and each to the throne of God.' A.

OBSERVATIONS ON RELIGION IN THE UNITED STATES.

If there is religion wherever there are men, religion must be as various as men. If religion be aspiration after something perfect, something infinite, the nature and degree of the aspiration must be determined by the character of the mind which generates it. In this extended sense, religion is so private a concern that no one can, without extreme presumption, pretend to give an account of it as it exists in any one mind ; much less in a community. The amount of profession of various views of Christianity,—itself a limited profession when the whole race is taken into view,—is all that offers itself to the eye of the observer. The little besides that can be learned is by inference,—by tracing the operation of religious principles and habits of mind on the intellectual productions and social arrangements of a community.

Up to a certain point, the existence of religious feeling seems to be secured in every country in the world by the operation of influences which are universal. In almost every region of the globe, there is sufficient vicissitude of seasons to set men questioning about the power which rules affairs of such consequence to such numbers. Every where there is uncertainty about fortune, about health ; and every where there is death ; changes and losses which impel men to look forward and upward to something better than the present,—something higher than themselves.

Such universal influences act with a strong force in a country circumstanced as America is now. There nature is wild and magnificent, and yet man is more valuable than here. He is a grander being in comparison with the desert, and more serviceable to his fellow-men than in the thickly-peopled countries of our continent. The changes of the seasons are more vividly felt ; and they affect health to a very universal degree. The precariousness and general inferiority of health in the United States, act powerfully in dispos-

ing the community (for all its individuals suffer in turn) to deperence on the unseen and the future. A sudden pestilence makes some men reckless, while it renders others religious: but a different effect arises from a constant inferiority of health. Men are disposed to superstition by it. Knowing that infliction is to be,—that the heats of summer will lay low a certain portion in fever; and that the winds and damps of spring will doom another portion to a more lingering decline, the imagination becomes occupied with the interesting circumstances connected with sickness and early death: tokens are watched for, and among some, there is almost as much exploring of the will of superior powers with regard to personal concerns, as in the old Roman days of augury. It is not an unusual thing to see symptoms of untimely decay treated as indications of peculiar divine favor towards the sufferer.

The great mortality of the country, especially among children, stimulates the natural want of something higher and stronger than any thing human to lean upon. The striking vicissitudes of fortune, of which a young prosperous society always has large experience, have the same effect. All the natural influences arising from human weakness and uncontrollable change, and impelling men to religious dependence, operate with peculiar force in America.

Of the sixteen millions of human beings thus acted upon, each with a differently organized and separately trained mind, it cannot be supposed that all are carried by their various religious tendencies to the same point of a heartfelt faith in Christianity. The profession of the society at large is almost equivalent to this. Some who call themselves Christians deny that others are Christians who claim to be so; but the immense majority,—amounting to almost the whole,—call themselves Christians, and fear as a disgrace and an injury the imputation of being any thing else, in regard to religion. The usual method, therefore, of making observations on the religion of the country, is to fix the attention on the various denominations of professing Christians, and to omit all consideration of the few who abstain from any religious profession at all. But it is worth while devoting a few thoughts to a different kind of analysis: enquiring first how Christianity under all its forms is regarded by those who do not find it an affair of individual conviction and interest. Of these, some few acknowledge that they do not adopt it; more are silent about it: more still are scarcely conscious that that they do not receive it. While bearing its name, they are looking at it as an institution; as a thing out of themselves; in which they have only an apparent share. These are they who are not really Christians; and together they constitute a large number. There are more varieties still of those who have a real interest in Christianity. Of these I shall speak hereafter

The lowest class of unbelievers is that of the ignorant and selfish adventurers who have brought much undeserved reproach upon the entire community of the United States, in countries where the structure of American society is not understood. It needs hardly be explained that in an extensive and rich new country, like America, the resort of adventurers and the refuge of criminals from abroad, there must be a vicious and degraded class who, instead of hanging about the cities, as they would do here, betake themselves to the frontiers, seeking their fortunes, or letting themselves to any desperate service which may be required by men little better than themselves. These men (among whom might be found not a few British) are the slave-traders, the gamblers, the land-speculators of the west and south. The most fatal lynchings have been done by their hands; they are the brutal duellists, the Indian-haters, the Texan troops, the steam-boat thieves, the frontier ruffians who have by their dreadful deeds furnished British statesmen with themes of reprobation of the whole American nation. I hold them answerable for a description of the Americans gravely offered me lately as out of a book; that they are people who run away in debt over the frontier, and come back at the end of a year to shoot their creditors. The hatred of this order of men to the very name of religion seems to exceed in fervour the good man's detestation of their mode of life. They probably regard religion as a sign and principle of order, of justice, and possibly of retribution. They look upon it as the bond of union between those who promote temperance and oppose slavery. They have probably been wearied with religious observances in times past; and are perhaps exposed to trouble—some solicitations from clergymen who may cross their path. I have witnessed the exasperation of some of these men against religion. They show it in their studied insults to clergymen; in their redoubled swearing when they think they shall give most offence by it: and in their mock praying and preaching when the time and place are favorable for sport. There is a bitterness in their mockery, an ostentation in their mirth, which betray strong personal feeling under the ignorance and levity. As might be expected, there are instances of the grossest superstition among these unhappy beings. Some are caught by a revival. Others are as devout in their fatalism as those they mock are in a better faith. Of this last superstition, I heard of one remarkable instance.

A Kentuckian was travelling homewards from New Orleans, and when on the west side of the Mississippi, had occasion to ask a night's lodging of an adventurer who had sat down on a prairie. The night's lodging was granted. The Kentuckian slept soundly, and discovered in the morning that his leathern belt had been lightened of all his money, which had been sewn up in it. At

breakfast he mentioned his loss, and perceived signs (I forget of what nature) that the robbery had been committed by his host and hostess. They laid the blame on a female slave, and had her cruelly flogged; though their guest declared his conviction that she knew nothing of the matter. The Kentuckian, in desperation, declared that this money was his all, and that his wife and children would be in danger of perishing if he did not recover it. He solemnly swore destruction to his host and all his possessions, if the money was not restored, and departed with a promise of being the fate of the family. The host turned pale at the word. The Kentuckian repeated the promise in a letter from the distance of a day's journey. He executed the threat, and without the slightest difficulty; so paralyzed was his host by the word, fortified as it no doubt was by an evil conscience. Every article of property was gradually destroyed by repeated violence; and though the Kentuckian was frequently seen within shot, his victim could never pull the trigger against him. The foe would not listen to terms; for revenge had become his passion, as superstitious fear was that of his former host. The settler was so worn out with the dread of meeting his fate in the forest or prairie, that he at length confined himself within doors. His hair grew grey, his strength failed, and half a century seemed to have fallen on his head. His seclusion did not suit the purposes of the Kentuckian, who was resolved to put him to death after having stripped him of all he had. To bring him forth, the outhouses were fired. When the owner rushed out to extinguish the flames, there stood his foe in the red light, pointing his musket. The victim ran hither and thither, with the speed of desperation; but whenever he looked round, the musket was pointed at him. He entered the house, and brought out his rifle, but failed in all his efforts to fire. His foe let him live to see the last shred of his property destroyed by the flames, and then shot him.—This story is no invention; nor would it perhaps be regarded as an extraordinary tale in the region in which the events happened.—It may have been worth while dwelling thus long on this class of the United States' population, as some of their sins have been charged upon parties who have no more to do with them than the shop-keepers of an English city have with the riots of paupers at the gates of a workhouse. It is also necessary to take some notice of this class, as the only avowed haters of religion in the United States.

I know of no other class by whom religion is not treated with a show of respect. The universal presence of New Englanders secures the prevalence of this respect. The mind of New England rules the whole Union. The south and west may deny this on particular occasions, under the provocation of political opposition; but the fact is commonly unquestioned. Massachusetts is the most

influential of the states, from her having possessed the earliest university, sent out the largest number of great men, and had the most honourable origin for her population. The communities of New England are ostensibly religious. The very laws of some of them were taken by handfulls from the Old Testament; and strong traces of puritanism remain in the institutions and manners of the whole of that section of the Union. From this section, almost all the schoolmasters, the great majority of the clergy, and a considerable number of other professional men are supplied. The traveler can scarcely camp besides the Red-river, or stop in an Alabama settlement, or cross a Wisconsin prairie without meeting with a black-coated Yankee; and where Yankee bookmen are, there is religion outwardly respected.

I had occasion to observe that a great amount of this respect was yielded to religion on account of its social uses. The legislators and rulers of society pay it honour as conducive to peace, temperance and order: but many of them have no further ideas upon the subject. They do not dream of its being a matter interesting to themselves personally. If they have a religion of their own,—that is, if they love justice and truth in every form; if they are men of taste, and worship beauty in art or nature, it does not occur to them that they are sympathizing with the religious position of society, on whom they are meantime looking down with a feeling of kindly allowance, or good-humoured contempt. If told by an acute observer that they are religious, they would assure him with a proud humility that they make no pretension to aspirations of the kind, and that they congratulate persons who entertain high speculations and hopes which they do not share. I had an opportunity of closely studying the mind of a great statesman, in regard to this subject. He is a favourable specimen of the class of able men who honour religion for its social uses, without being aware that he cherishes any of its spirit, and without knowing at all what its true spirit is.

This gentleman's temperament is warm and lively to a remarkable degree. He was once impetuous in his pursuits, passionate in his temper, and unable to resist the seductions of strong excitements. These were his early faults. His virtues were earnestness and sincerity; generosity, and the softest and most indulgent beneficence. He is now what he might have been expected to become under wise religious discipline. Open-hearted and open-handed as ever, his moderation is his most striking characteristic. Wild, magnanimous, dignified in disappointment, self-sustained in affliction, the Christian would fain point to him and say, 'See what Christianity has done!' But Christianity has no part in the matter, except indirectly,—by exalting the general conception of goodness and greatness. But for Christianity, this man might have been

lost in the pursuit of false glory, while now he is invested with that which is true: but he has no knowledge of Christianity, and no conscious sympathy with it. He has been in the way of seeing it only when overloaded with superstition, and degraded by bigotry. He suffers accordingly. On no subject is he so ignorant; and he has less hope than I should have supposed absolutely necessary to the support of such virtue as his. It would not be allowable to explain what a discipline of calamity and disappointment he has gone through, and is still sustaining. How he endures with so little hope and prospect, is astonishing. He speaks touchingly of his satisfaction that those involved with him derive consolation from their religious views; passing over his own case in silence. So much for his own state. As for his view of that of others,—I saw daily how perplexed he is liable to be at indications which he cannot reconcile with his notions of other people's religion. He has got over the facts of martyrdom. He sees, (for the proof has been of late incessantly before his eyes,) that people can endure all things for a matter on which they have set their minds: and he thinks that men of a certain temper can die for a prejudice, as well as a conviction; whether it be of a religious character or not. His heart warms towards such men, but his reason assures him that they are wrong. His admiration and compassion are therefore alloyed with contempt. But what he cannot understand is how persons of a clear and strong intellect, with the path of life open before them, not pressed upon by circumstance, can feel interest and pleasure in religion. I know that he expressed this to a friend. He observed that he had met with a new specimen of mind. He had always before seen religion serve as a pursuit when others were taken away; as a craft, when purposes were to be served; or as a refuge, when there was no other. Lately he had met with an intellect which he respected, which was actively occupied with large objects that seemed to have no connexion with religion, and which yet felt a strong interest and delight in the contemplation of Christianity and its reduction to practice. He owned he did not understand it.

Among other guests, he met a clergyman and myself at dinner, one day. I had more than one opportunity of seeing how he treated the clergy. The grace of his manners was to them the same as to others. The nature of the respect he paid to them was clearly discernible. He looked upon the best of them as the conservators of order in society, and devotees to a harmless but visionary pursuit. On this day, he arbitrarily introduced the subject of religion, as a piece of civility to the clergyman and myself, as he would have asked a South American voyager about the Andes, or Mr. Babbage about his machine. Amidst the best intentions, however, his talk was so painful that the clergyman and I were

equally glad to change the subject as soon as we could. Our friend's undisguised opinion was that it was of excellent use to preach brimstone, to keep people in order; and he doubted whether the more moderate threats of some religionists did not lose in efficacy what they gained in refinement. I believe he perceived the impression he made on my mind at this and other times. One Sunday, soon after, a pause occurred in our conversation. A testament was lying on the table. His eye rested upon it for a few moments, and then he turned to me, and in a tone of the deepest earnestness enquired, 'What *do* you find to interest you so much in that book?' Such a question from such a man almost deprives one of the power of reply, when one most wishes to speak. To add to the emotion, there was a person present deeply interested in my answer, who started forward at the moment and fixed her eyes upon me as if worlds depended on what might follow.

This gentleman is a representative of the ideas and feelings of a considerable number of persons in the United States, whose influence upon morals, however beneficial on account of their own virtue in society, is very hurtful in as far as they encourage religion for other purposes than it proposes, and from other inducements than their own faith in it. In their view religion is more or less a delusion; and as far as it lies in their hands it is made cant.

I fear that the number is far larger of those who have no more interest in the religion of their neighbours than the last-mentioned class, but who have not nerve to avow this. Much of the blame of their insincerity rests with the society in which they live,—a society which acts as if it regarded unbelief as a crime,—as if the mind of an unbeliever must be of so eccentric, if not low an order, that no sympathy can subsist between him and his Christian neighbours. It requires no little strength of mind for a citizen to brave all this; and there is reason to suppose that a great number, especially in New England, undergo a martyrdom of restraint, rather than make the avowal of their state of mind. I know that some do; and the belief of those is that they must have many fellow-sufferers. The dull routine to which they submit is dreadfully burdensome,—the morning and evening worship at home, and the two Sunday services, besides all the notices which occur of religious enterprises and objects. If a ritual religion, whose professors believe in the virtue of rites, be burdensome, what must be such an empty profession as this! Without taking its moral dangers into the account, how much more fearful seems the suffering of such a way of life than any which an honest obnoxious confession could inflict!

A sincere respect is paid to religion by a small class who, for very different reasons, do not join in its profession. Certain men of intellectual tastes,—scholars, philosophers or artists,—regard

Christianity (which in America is thought the same thing as religion) as a department in the great world of enquiry or taste, into which it does not suit them to enter. They believe in its reality, though they are not aware of its universality: and they perhaps respect the students and professors of Christianity more highly than the followers of their own favourite pursuits;—as a poet venerates a great mathematician more than a brother poet, or as a physician respects a lawyer. This class is, in liberality, far above any whom I have hitherto mentioned. They are free from hypocrisy as from pride; and truth will not suffer at their hands. The loss is their own,—in their not knowing their own interest in the subject they neglect. But here again the blame rests chiefly with the society they live in, whose error it has long been to confuse arbitrary systems of theology with the faith of the heart and the obedience of the life.

Minds of a sceptical cast have no chance in an ostensibly religious community, unless they have great vigour of principle and strong courage. Their case is pitiable if they have also the same horror of uncertainty, and of divergence from the common rules of belief which their neighbours express. Such minds there cannot but be, among the multitude which compose a nation. Unable to help doubting and to stop wavering, while wretched in uncertainty, and self-debased in the presence of those who are blessed with a stronger assurance, these sceptics are ever striving to throw themselves into the midst of religious influences, and to be loud in the worship in which so many voices join, in hopes that their doubts will melt away under the warmth of sympathy, and that they shall be carried away to think as well to feel with the multitude. These regard religion with reverence, and its assured professors with envy.

With them might be classed the devotees to whom religion is a pursuit under disappointment, and a refuge in sorrow. Monastic institutions yield a revelation of the number of these in Catholic countries: but there are doubtless as many elsewhere: and the prayer-meetings and *dorcas* societies of America furnish the same sort of spiritual retreat to disappointed and objectless women, and missionary societies and revivals to woe-stricken men, as the cloister in Italy and Spain. By all these the clergy are treated with a kind of idolatry. To them the dispensers of religion are, in fact, the fountain of hope and the harbingers of peace. They are heaven-sent. They could hardly be regarded with more intent veneration, if they were winged and carried palms in their hands.

Next comes the lowest class,—but a very large one,—of real believers in Christianity. They are the exclusives of the religious world. It is difficult to ascertain their proportion to the rest of society, because it is a part of their notion of duty to be noisy and

conspicuous. These are the proselyting bigots of every religious denomination. Religion is to them a pursuit, not a state of mind; and in as far as they cannot make it an exclusive pursuit, they blame themselves. They blame themselves for letting others alone whose pursuits are not exclusively religious, and hold that, having taken the kingdom of heaven by storm, they are to redeem souls by the same process. They regard with contempt the great mass of interests in which men are engaged, while the lost beings who can be interested in them are the objects of their sincere benevolence and deep compassion. It is scarcely possible to overrate the sacrifices, the toils, the vigour, the temper of obedience of this class; or to lament too strongly the interpretation they put upon the gospel when, in supposed obedience to it, they interfere with the liberty of others, and denounce as impious and dangerous, all modes of thought and action which do not coincide with that interpretation.—In speaking of these as a very large class, I include, not only the most stirring members, who compass sea and land to make proselytes, and deal forth denunciations and encouragement from the pulpit, the press and the fireside, but all who acquiesce in and countenance their proceedings, sharing, though less actively testifying, the same spirit of religious exclusiveness. This is by no means equivalent to charging a large party in society with living bitterness of feeling and intolerance of conduct. The human heart is not made to live so. The bitterness is mainly spent upon abstractions: the intolerance is far more complete in speculation than in practice. It usually happens that those who immediately surround the zealot are in his eyes ‘choice spirits:’ and it is remarkable that the friends and kindred of the fiercest denouncer of the race are commonly considered to be safe: so that the kindly affections have their scope, much as they would have if those in whom they stir were not the exclusives they profess themselves. The loss and suffering to themselves from the narrowness of their religious horizon must be considerable; and the detriment to Christianity, that is, to those who receive it, or are repelled from receiving it from them, must be great: but the bigotry which might, but for genial domestic and social influences, make a Babel of a nation, actually spends the greatest amount of its force on objects which are unreal or out of reach.

Another large class, of a far higher order, may, in some sense, be called Exclusives; but not in a spirit of blame. In this class are comprehended those citizens of the United States who are the chief glory of the republic. I refer to the yeomanry and artisans, —particularly those of the latter who live in the country. It is unhappily necessary to except the smaller planters, and the farmers and artisans who reside in the slave states. I should be grieved to commit injustice towards such, or to be insensible to their vir-

tues : but it certainly is my conviction that Christianity cannot be dear to those who live in the practice of hourly injustice,—though not wilfully but ignorantly. Christianity cannot have performed its office if it does not enlighten the consciences of such. Besides, the all-tainting licentiousness of a slave region cannot co-exist with pure religion. Those whom I refer to as earnestly, though exclusively religious, are the best of the rural population of New England, and of the line of middle states. Speaking generally they conceive of no excellence but what comes of a strict performance of what they call Christian duties. Their conceptions are high but narrow. The passive virtues are especially prized by them : and they have a great fear of the differences of opinion and the varieties of conduct which prevail in the world. The highest parental satisfaction of such is in their children all being esteemed members of a church : the greatest filial solace of such is in the dying words of their parents having been expressive of Christian peace and assurance. The way that such testify their exclusiveness is not by uncharitableness or gross spiritual pride, but by want of sympathy with objects which have not a direct bearing upon their own familiar Christianity ; and a fear of every thing which they do not perceive to be connected with it. These people are, however, a peculiarly happy class. Their cherished faith diffuses a benignity through their manners, and spreads a placidity about their homes, which would impress any observer who had never heard of Christianity, very strongly in favour of the spiritual influence which could produce such effects on minds and manners. The rural graveyards of New England afford a revelation of the state of feeling of these people. The very spirit of acquiescence and hope seems to breathe from the tombs.

With this class, religion is partly a pursuit and partly a state of mind. There is a higher order of persons still, who practically understand the distinction, and in whom Christianity shines out with as much of its lustre as it ever presents in this the infant age of its reception among men. There are many who, in a greater or lesser degree, exemplifying in themselves the powers and purposes of their faith ; and some few within whose wide horizon all objects of human interest are fearlessly comprehended, while all are viewed in the warmth and light of a heavenly faith,—feel and act in the true religious spirit. Of such I shall have the satisfaction of speaking more at length, when I come to observe upon the various modes of Christian profession in the United States. Minds like these are not monopolised by any sect. They are sprinkled through all ; and are as truly a common blessing as if no sects existed.

It may be remarked that all these classes are to be found at home, and one need not go to America to learn their distinctions. This is true. Intellects and hearts resemble each other on each

side of the Atlantic. There must be a broad general resemblance in their way of generating or adopting religious feeling and Christian views and practices. The differences caused by varieties of ecclesiastical and civil government, of school education, of climate, of wealth and other circumstances, must be less than the general resemblance. What these differences are, and how they operate, may perhaps partly appear in the further observations which I have to make.

H. M.

A CHRISTMAS HYMN.

Welcome season! joy and peace
Ever as thou com'st, increase,—
Thoughts of holy, happy power,
Fill my bosom at this hour.

Oft as fades the far-spent year
Tidings glad I seem to hear;
Signs and emblems still attend,
And with social pleasure blend.

Now the strains of prophecy
Seem to sound anew for me,—
Lo! the Saviour comes again.—
Bliss and glory in his train.

Now I mark the evening star,
O'er the eastern hills afar,
While its beams it stays to shed
On the infant Saviour's head.

Mountain shepherds meet my sight,
Watching o'er their flocks by night,
While they lift their wondering eyes
To the minstrels of the skies.

Angel-voices soft and clear,
Seem to greet my listening ear,—
Singing in the notes of heaven
'Peace on earth to man be given!

‘ Christ the Saviour’s born to day—
 ‘ Chase your doubts—your fears away—
 ‘ Join with ours your joyful cry,
 ‘ “ Glory be to God on high !” ’

Welcome season ! gratefully
 Thy return again I see,—
 And for thee I’ll ever cry—
 ‘ Glory be to God on high !’

J. R. W.

READING SOCIETIES.

AMONG the means which have been resorted to with various success for the improvement of the ignorant by the friends of knowledge and intelligence, there is one which does not seem to me to have received the attention it deserves. I mean the establishment, not of book, but of *reading* societies : the object of which should be to open the treasures of useful and interesting English literature to our poor by means of evening readings, at some stated time likely to suit their convenience. I cannot but think, looking at the great dearth of all amusement but what may be met with at the ale-house, in our numerous country towns and villages more especially, that well-informed individuals who are pleasant readers could not do a better thing than open a room for the purpose of thus exciting the attention of their poorer neighbours in the long winter evenings. A single hour or hour and half thus spent two or three times in the week, would at once afford them the opportunity of a cheerful meeting, when they would take care to appear with decency and respectability ; and it would do more to improve them than many attempts at private reading. It is clear that the working classes in the country towns are as yet far off the point of perusing books of general literature with ease—very far from the point of making a judicious selection. They may occasionally hear a lecture at a mechanics’ institution, but I believe that the fragmentary information conveyed by a chance lecture or two is but of little value, and on the whole I much doubt whether the custom of native lecturers reading their own compositions and compilations, is a good one. If a few persons earnestly desirous of affording the means of improvement to the class or classes below them, would agree on a proper course of reading for the winter months, and take it in turn to pursue their different departments bearing on the same plan, I am persuaded the effect would be very much

better. Suppose for instance, English history be the subject. Let one reader pursue the narrative from the historian who is considered most suitable, while another illustrates the same period either by a biography or by some specimen of the poetry or literature of the time. Let Shakespeare be allowed to speak together with our prose historians; and let Sir Walter Scott's spirited sketches enliven the dryness of their details. Nor let animated pictures of life in other countries be excluded—nor especially information respecting the framework and details of the government of our country, of which it is not too much to say, that the poor and even the large class of small farmers are in deplorable ignorance.

The necessary expence of such a plan as this would be small. A room, fire and candles would be nearly all that is required; for when it is considered how few books could be read through in the time, and that these would all be of a common and popular kind, it is probable that they could readily be furnished by the readers themselves. A difficulty would of course exist as to the choice of books: our voluminous historians could have no chance—but suppose the choice were to fall upon such a well written and interesting compendium as Mrs. Markham's History of England, for instance, (to which might readily be added portions from our longer histories when any particularly interesting era was in question,) surely the information obtained from a work like this would be of exceeding great value to many a man who has little chance of obtaining the same in any other way.

It is very clear that most of our attempts to enlighten our fellow-creatures miss the mark from an attempt to reach a higher state of intellect than *that* which most wants raising. Libraries are as yet in many places thrown away: while easy pleasant reading, especially if illustrated by occasional remarks from an intelligent reader, would be understood and valued. I would not be meant as discouraging scientific lectures or meetings for mutual improvement, among young men who already read and think. But we want to communicate sound and rational views on many subjects to a class below these. Benevolent men and religious men are often grieved to find what a want of knowledge of duty exists in this class. It is not, I sincerely believe, the desire of any liberal politician to obtain the vote of his poor neighbour merely because he is his employer or his customer—he wishes him to take higher ground; but this can hardly be, unless he is made aware for what purpose the senate of his country meets, that from men goes forth the law, and that his liberties and his property in a great measure depend upon the maintenance of the branch of deliberative government which he assists in fashioning.

I cannot forbear expressing a doubt whether even as respects

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religious improvement, we should not do better by treating those below us more as we do one another. I mean giving less of *direct* religious counsel and teaching, at the same time that we strive to have all our doings more deeply imbued with the spirit of religion. I really cannot see why our intercourse with the poor should be made up of preaching and spiritual exhortation. To me the poor, generally speaking, appear quite as religiously disposed as the rich, and very often as well or better informed in the scriptures—but they want to be humanized—there are links wanting, owing to their position in society, which participation in the common fund of humanity only can supply. I have adverted to politics—take that one instance of a man giving his vote for the sake of custom, or out of an unwillingness to displease a neighbour. No general haranguings about religion will do any good in such a case,—the man wants to know his duty,—and if you teach him at all, you should give him that knowledge. Any course by which the poor can be made to feel that they have obtained something good and valuable at the hands of the rich must be a right course, and even in the case of those wholly ignorant on religious subjects, I believe it will be found that a general awakening of the mind, combined with a feeling of gratitude towards those who have opened sources of peaceful pleasure to it, will best dispose the individual to religious enquiry, and to attendance on those preachers and teachers from whom the most of improvement is to be derived. No wonder Unitarian preaching is less resorted to than Calvinism by the ignorant. It is quite obvious that if you present only the one subject of religion to minds debased in intellect and unimproved, the person who presents it with the most of excitement, with the most of passion and fervour, will and must carry the day: and instead of lamenting over their want of pulpit influence, it strikes me that Unitarian ministers should see that their proper ministry is not so much a pulpit as a social one.

I can imagine that many persons will ridicule the idea of a set of poor labourers and artizans listening to Walter Scott or Shakespeare. No general rule can be laid down and carried from one place to another—but from what I have heard of the state of the workers in many of our manufactories, I should think them quite able to relish and be raised by hearing these authors read, though perhaps unable to read to themselves far inferior ones with sufficient enjoyment to be improved by the exercise.

These observations may perhaps be resumed at some future time, —and if they incite any persons to turn over the subject in their minds and make such an experiment as has been proposed, they will have answered their intended end.

SONNET TO EVENING.

Now welcome evening in thy robe of grey,
For much I do prefer these hours to those
Of noisy merriment and glaring day;
They do not suit my froward mind, that throws
O'er all a saddening veil. With thee to stray
Amid the groves, whose frowning branches close
Above my head, far from each revel gay,
Or wander where the gurgling streamlet flows
This do I love, for is not nature fair?
And what delight in feeling thy mild air
Upon my heated forehead softly blow!
And sometimes I do love, alone with thee,
To sound the depths of learning's boundless sea,
Though but to feel, how little do I know. M. A. G

NEW YEAR'S SONG.

JANUARY 1st.* 1838.

Thy treasures are hidden, O beautiful earth!
At the temple door listening we hear not thy mirth.
No echoes are waken'd—no bright things appear,—
But Janus still sits at the gate of the year.

Be joyful! a beam from the fountain of light
Hath sought out the treasure, thus buried in night.
Old Janus may threaten—what heed we his voice?
Earth's children and mortals rejoice.

The snowdrop will put out her pretty nun's face,
Though the triple barr'd gateway scarce leave her a place,
And bright at the window and under the sill,
The crocus and violet will visit us still.

Nay, never forbid them—not now, as of yore,
Thou keep'st us, old guardian! from war's evil store:
Unbar thy dark portals! send forth thy glad train,
And earth shall rejoice in her treasures again!

* The Greeks called this month *Anthesterion*, or the Flowery, from the quantity of flowers used at the feast of Bacchus; but our present name is derived from the Latin, Janus, doorkeeper of heaven, and god of peace. The name therefore indicates that it is the gate of the year, and probably has reference to the earth in this month being in a state of great inactivity.—*Howitt's Book of the Seasons*. - (p. 16.)

DEVOTIONAL INFLUENCES OF THE PURE GOSPEL.

THE influence of the true gospel of Jesus Christ is pre-eminently a *devotional* influence. By this we mean, not so much that it encourages frequent direct exercises of devotion, which however it does, as that its whole tendency, felt necessarily to the degree in which it is both purely and earnestly embraced, is to draw the mind of the believer always towards God, and to keep his heart fixed always upon God. It will thus cause him, from a settled habit of the soul, to see the hand of God in all natural objects, in all providential events, and to trace all things up to the power and the goodness of God.

There is no disputing this character of the gospel, if we seek to become acquainted with it in the right way. This is the view of all things, (or rather the *feeling*, for its place is more in the affections than in the intellect,) which we derive from the scriptures, when we study them in simplicity of mind, not looking to find there a system of dogmatical propositions or a complete set of positive injunctions, but desiring to receive upon our own hearts a just impress of the spiritual features of those holy servants of God, whose pious words and actions are therein recorded. More especially must this be considered the proper influence of the gospel if we adopt the principles which, though it has sometimes been extravagantly applied, is yet unquestionably sound, that from the personal life and character of Jesus himself we may best learn to understand his religion. This devotional habit of feeling is assuredly 'the mind which was in Christ Jesus.' This was the spirit which constantly animated that beloved and well-pleasing Son of God. He saw God in all things, and referred all things to the will of God, his 'Father.' There his soaring thoughts always fixed themselves and rested, there his awakened feelings always found repose from whatever scene of earth or incident of life they had commenced their heavenward course.

The most convenient method of discussing this subject, perhaps, is to consider that all things in nature and in human existence, separately according to their kind, may be regarded as presenting themselves to the mind's view under different aspects;—and that their true Christian aspect is always that in which they are seen most immediately in their relation to God, either as their author or as their object. If we apply this reflection to several portions of our experience, as rational and moral creatures, we shall perceive what is meant by the devotional influence of the gospel.

First, then, let it be applied to all outward, visible things. The natural world around us abounds with countless objects of contemplation. The earth on which we tread and toil, the sea which we

traverse in great ships, the sky which hangs as a blue canopy over our heads, contain creatures numberless, living and inanimate, and of the most diversified orders. All, or nearly all of these, which come at any time within the sphere of our actual vision, powerfully attract our notice :—they seldom fail to strike our attention under some general or particular aspect, according to the state of our feelings. But consider, how various are the lights in which these objects are contemplated by different minds, or even by our own minds at different periods. The most common view of them, is probably that in which they are regarded merely as *useful* objects, ministering, or capable of ministering, to our necessities, to our human conveniencies, comforts, pleasures. We examine them to discover how they may be turned to account, for the mitigation of some petty evils to which we are subject, for the increase of our daily enjoyment, or most refined sensual gratifications. This may well be called in comparison with others, the vulgar aspect of all natural things. A somewhat higher view of them, undoubtedly, is that in which they are contemplated as objects of pure scientific and philosophic knowledge. We study them, in this case, with the rational purpose of discovering the physical laws, by which their production, energies, changes and effects, are all so perfectly regulated. This is the philosophical aspect of nature, or rather, way of looking at nature. Another view of most visible things, not less interesting than any of the former, is that in which they are beheld simply as objects of intellectual taste and admiration. The eye then glances over them, and through them, to be fascinated with the order and grace, with the beauty and grandeur, which they every where exhibit. The imagination is enkindled by them into pleasant exercise. The soul is filled with awful delight in the sublime glories of the universe, and rejoices in all the fair decorations of this goodly world. But unspeakably the highest view which can be taken of all the objects which surround us in nature, is that which presents them to our minds directly as the works of an Almighty Creator, an all-merciful Father, displaying the clearest evidences of His wonderful power, His inconceivable wisdom, His unlimited goodness, His paternal care and government, His tender mercy, compassion and loving-kindness. This is the *devotional* aspect of nature. It was in this light that natural objects were seen by Jesus, when he said, ‘Behold the birds of the air! Your heavenly Father feedeth them. Consider the lilies and the grass of the field! God so clothes them.’ The pure gospel encourages us to contemplate all the scenes and productions of nature habitually under this religious aspect. It is by no means inconsistent with those before mentioned ;—but who can deny that it is to the soul of man far more elevating and purifying, holier and happier, than they all?—in words which are so felicitously adapted to their

purpose, that they can never become too trite for quotation, this is 'looking through nature up to nature's God.'

Let us turn our attention now to quite another class of phenomena, and apply to them a similar train of reflection. The influence of our divine religion is to cause us to cherish a devotional view of all the events of life, no less than of all the objects in nature. Our daily experience, in making the pilgrimage of this world, brings us acquainted with a great variety of *events*. The principal distinction, however, which we are accustomed to make in these events, is that by which we separate them into good and evil, prosperous and adverse. This distinction we rest merely on the tendency of the events to affect our immediate peace and happiness; for, of their probable connection with our real, ultimate welfare, we are in general too ignorant and short-sighted to form any correct judgment. But again, how exceedingly different are the aspects under which all these occurrences may be regarded by the human mind. They may be considered as entirely accidental, having no purpose and no tendency, at least in a moral point of view. That they came to pass, indeed, through the operation of determining physical agencies and laws, so far as they are natural events, is too evident to be doubted, and too obvious to be overlooked. But that they have any moral purpose, scarcely any moral tendency, is easily lost sight of in the hurry and tumult of our existence; and it is almost as easily disbelieved, in some states of mind, even when they are submitted to attention with design to judge of their character in this respect. Then, in whatever light they may appear to the understanding, regarding only their natural causes, they have to the 'eyes of the heart,' (as the apostle speaks,) they have to the moral discernment of our souls, the aspect of mere accidents. When so beheld, they cannot purify; they cannot enlighten; they cannot humble or rejoice the mind spiritually; they can only vex and gall the spirit of a man, if they be adverse; and if they be prosperous, can only yield some present satisfaction, without the least degree of moral or religious improvement. Now, the pure gospel, the words and example of Christ himself especially, teach us to view all these events under a far more interesting and touching aspect. We are instructed to recognize the hand of God in them all.—not simply as the mighty hand of a natural ruler, but as the kind, directing, fostering, chastening hand of a righteous, moral Governor and merciful heavenly Father. This is the devotional aspect of the events and discipline of human life. So regarded, all the prosperous and all the adverse occurrences we meet with in our earthly course, appear to us equally as the evidences of divine love, always watching and ruling over us for our good, but sometimes trying and afflicting us, because making provision for our spiritual growth and purification, as well as for our tempo-

ral enjoyment. In this light events must have been contemplated by the mind of Jesus, when he uttered the many expressions of pious joy, or pious resignation, which the occurrences of his life and ministry called from him. It was so, when he exclaimed, on witnessing even the small success of his labours, 'I thank thee, O Father, Lord of heaven and earth, because thou hast revealed these things unto babes;'—and equally so, when he exclaimed, on perceiving that his crucifixion drew near, 'O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt.' For these were all natural and providential events, how closely soever they may have been connected with the establishment of a particular divine dispensation. They were the same outwardly to all eyes; but had none of the same edifying and sanctifying influence to those who had not the faith of Jesus in the wise and gracious purposes of God. This influence depended entirely on the aspect under which they were seen; and this again, depended entirely on the devout spirit in which they were regarded. It is so with us all, in our humble way and degree. The holy light which shines upon us from the events of our lives, is not so much an original emanation from them, as a concentrated reflection of the light which has first been cast upon them by our own devout souls.

Once more, let us apply this important principle to the moral conduct of our lives. We all, as active and intelligent beings, are perpetually engaged in a course of voluntary conduct; and other faculties of our nature, higher than mere will and intelligence, give to almost the whole of that conduct a *moral* character, of good or of evil. The occupation of every day, and collectively of our whole lives, is made up of a succession of voluntary acts, which have their originating cause, so far as we can trace them back to their origin, not in mere outward physical impulses, like the motions of a tree, but in free, inward operations and suggestions of our own spirits. Nor is this all; but, as we have said, most of these voluntary acts have a certain character which we term moral: and which character is also given to them by the free judgments of our own minds. Thus much cannot be denied; for it is implied in all human speech and behaviour. And even if there were no such agreement, the decision of the question respecting moral distinctions, might be safely left to every man's individual consciousness. But here also, how various are the aspects under which the voluntary, moral conduct of men is capable of being regarded. It may be considered simply in reference to its effects on happiness, on enjoyment, personal and social;—merely as to its tendency to produce the greatest sum of pain or of pleasure to the agent, either directly, or through his manifold relations with other men;—'the greatest happiness of the greatest number.' This may be styled the utili-

tarian view of the morality of human actions. It is a view of no small consequence, in its application to certain practical purposes; but if presented as the basis of a true theory of morals, if considered in the light of ultimate philosophy, it is almost too superficial and absurd to merit serious discussion. Another aspect of the moral conduct of life, is that in which it is viewed merely as a worthy or unworthy employment of the noblest faculties of human nature. It may be contemplated in the light of a course of action which, as it is either virtuous or vicious, rises equal to or sinks below the proper dignity of man, judged of by the capacities with which he is endowed, and the rank which he sustains in creation. Looking to the determinations of philosophy alone, setting all religion aside, this perhaps is the brightest view which can be formed of the moral demeanour of human life. But none of these is the peculiar aspect under which it is represented to our minds in the gospel. We are there expressly taught to regard it in the light of submission or resistance to the will of a holy moral Governor, of a wise and gracious Parent in heaven. Every right and good deed in the life of a sincere Christian, besides all its other bright aspects, has the character of an act of reverential obedience to the law of God. Every unjust and immoral deed is likewise, by this faith, converted into a wicked violation of the commandments of God. Now here, we perceive, there is not only a new aspect, but an aspect of the most interesting, solemn and affecting kind, communicated at once to all the moral practices of our lives. There is no distinction wider or grander, than this which the introduction of the religious principle instantly creates in all human actions. It is like that which the sudden gift of sight would produce in a race of blind creatures, inhabiting this green earth, and walking under these azure heavens. This makes every virtuous action a work of filial piety; and every vicious action a *sin*; which it would not be otherwise, for 'sin is the transgression of the law of God.' This is the devotional aspect of the moral conduct of life. It would be an idle waste of time, to offer proofs from scripture, that the gospel leads us to regard our moral obedience or disobedience always in this light. It was a great purpose of our Lord's teaching and example, to establish in our minds the habit of looking at all our voluntary ways through this lucid medium of religious faith and feeling.

Not to pursue the subject further into details at present, these remarks will sufficiently justify our opening assertion—that the influence of the pure gospel of Jesus Christ is eminently a devotional influence. Its true operation is to bring and keep the believing soul at all times next to God, the Universal Spirit, to whom all things, all events and actions, are to be referred, either as the Author from whom they proceed, or as the object towards whom they should be directed. Its sure tendency, therefore, when sin-

cerely cherished, is to cause us to see the power and wisdom of God, as Jesus did, in all his works of creation; and no less clearly to discern His mercy and loving-kindness in all the ways of His providence; to recognize His awful, gracious presence, in all the troubles of our lives, when He dwells with us in brightness, and when He passes by in the thick cloud; humbly to regard all the good we can do as a pious consecration of our whole energies to His service, and to sorrow penitently as transgressors of His holy law whenever we have committed wrong. This is practical, Christian devoutness of spirit; for which all the more formal and stated exercises of piety are to be used only as a strengthening preparation. This is walking constantly with God; living and moving in Him; having our being in Him, morally and from choice, as well as necessarily from natural dependence. Is this, then, fanaticism? As different from it, indeed, as light from darkness. Fanaticism, instead of thus seeing God at all times, in all things, with pureness and singleness of vision, *will* see Him only in its own elect places, in its own cramping and distorting ways; and then, almost always with an eye which is evil,—the very light that is in it being darkness. But the cultivation of this devout spirit, according to the teaching of the gospel according to the example of Christ, is the highest excellence of our created nature. It is a state of mind which converts all the knowledge we receive into wisdom; and makes wisdom the source not only of virtue, but of piety and happiness. Under its full influence, men become, in all their thoughts, feelings and ways, true ‘children of the Highest, children of their Father who is in heaven.’ And surely these words of Christ express the consummation of human honor, glory and felicity.

H. A.

EXETER.

THE SHOOTING STARS.

FROM BERANGER.

‘Shepherd! thou sayest there shines in heaven
The star which rules for each his days.’
‘Tis true, my son; but night has given
A veil which hides from us their rays.’
‘Shepherd! we know that thou canst read
The secrets writ on the azure skies;
But what betokens yon star which falls,
Which falls—and in darkness dies?’

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'My son, a mortal there expires!

His star shot down at once to earth:
The cup was his which joy inspires,
And round were friends, and songs, and mirth;
But by the wine whose praise he sang
Cold, cold, and motionless now he lies.'
'But again, what shows yon star which falls,
Which falls—and in darkness dies?'

'My son, what beauty in that light!

It shows an object Oh! most fair;
A daughter dear, a mistress bright,
A tender lover's sweetest care,
The altar stands with garlands crowned,
The bridal-wreath on her forehead lies.'
'But again, what shows yon star which falls,
Which falls—and in darkness dies?'

'My son, how soon of life bereft

Is there a noble lord just born!
Empty the cradle he has left
Which gold and purple so adorn;
And the poison ne'er shall enter him,
Which the flatterer's fawning tongue supplies.'
'But again, what shows yon star which falls,
Which falls—and in darkness dies?'

'My son, how luridly it streamed!

There, down to earth a favourite goes,
Who to himself a statesman seemed
Because he sternly mocked our woes;
And they who served the fragile God,
His portraits hide from our loathing eyes.'
'But again, what shows yon star which falls,
Which falls—and in darkness dies?'

'My son, we've reason now for grief;

A rich good man is there sunk down;
From others want might glean relief,
But he the harvest made its own;
And the poor that ran for shelter there
Now fill his home with their mournful cries.'
'But again, what shows yon star which falls,
Which falls—and in darkness dies?'

'It is a kings's, a kings's of might!
Ah! guard thine innocence, my son;
And seek not thou the glaring light,
But calmly, purely still shine on;
If thine's a glittering, useless ray,
When comes the day to close thine eyes,
'Twas nothing more than a star, they'll say,
Which falls, and in darkness dies.'

G.

MARY CAMPBELL.

CHAPTER Ist.

IT was towards the close of a dark drizzling day in January, in the drawing room of a house in one of the most fashionable squares in London, that Mary Campbell sat in mournful musing. Memory was busy with her youthful spirit, substituting its own pensive images for the bright visions of hope which had hitherto floated before the fancy of the gay and lively girl, but which seemed now to have vanished for ever. The circumstances of her life passed in rapid review before her. She thought of her mother who had died many years before, and who had been but dimly remembered by her daughter amidst the occupations of a fashionable boarding school to which Mary had been sent soon after her death, but whose image now presented itself as she looked when, in the prime of life, and in the flush of prosperity, she received her guests in that very room in which Mary now sat alone and sad. She thought of her father, of the unfailing tenderness with which he had supplied to her the loss of her mother—of the pride and delight with which he had placed her upon her return from school, not two years before, at the head of this splendid establishment, and she wept when she thought that the grave had closed upon so much tenderness and love. She looked upon the gay furniture which surrounded her, and she shuddered when she reflected, that in a few days it would be sold by public auction, and that she should then be amongst strangers, far from all the scenes and associations of her happy, early years. 'And yet, not quite amongst strangers,' thought she, 'whilst my kind aunt Selby is with me.' Her musings were here interrupted by the entrance of Mrs. Selby who gently approaching her, and taking her hand, told her it was time to depart. 'Is it really so late, dear aunt? I have been sitting here till I had forgotten how much I have yet to do.' 'All is ready my love,' said Mrs. Selby, 'and in a few minutes the coach will leave London.' Mary cast another glance around the deserted apartment, now lighted dimly by the lamps in the square, and with a heavy heart followed her aunt. In a few minutes the bustle always attendant upon the departure of a stage coach was over, and the two ladies were rapidly proceeding in the direction of Cheshire where Mrs. Selby lived. They were the only passengers, and this circumstance afforded Mary an opportunity

to give free vent to the anguish of her mind. She gazed upon the retiring lights of the metropolis till they were no longer visible, and then sinking back into the coach, burst into an agony of tears. Mrs. Selby did not attempt to interrupt this natural expression of sorrow, but when she found that the grief of her niece had yielded to exhaustion, and that sleep, that balm to youthful sorrow, had 'steeped her senses' and her woe alike 'in forgetfulness,' she supported her head with her arm, and watched over her with the tenderness of a mother.

Mrs. Selby had known her niece as a lovely intelligent child, when several years before, she had visited her brother upon the death of Mrs. Campbell, but she had never seen her again till she hastened to London upon hearing of Mr. Campbell's precarious state of health; she found him too ill to admit a hope of his recovery, and she heard with pain, that in consequence of the unsuccessful result of some extensive speculations his fortune was ruined, and that his daughter who was yet ignorant of the change which awaited her, would be, at his death, unprovided with the means of subsistence. 'I had not contemplated such a termination to my worldly hopes' said Mr. Campbell, 'and therefore I neglected to strengthen my own mind, and that of my child with those principles which might have supported us under such a reverse. The anxiety I have endured has destroyed my health. What will become of my poor child!'

Mrs. Selby was well able to soothe the mind of her unhappy brother. She had known adversity and felt its 'uses.' Though it had softened her heart, it had also invigorated her character, and whilst she tenderly sympathized with her brother in his sorrows, she promptly assisted him in the settlement of his affairs, and relieved his mind with respect to his daughter, by promising to take charge of her, and to be to her as a mother. She did not conceal from her brother her conviction that his life on earth was drawing to a close, but she endeavoured to lead his thoughts to that better life beyond the grave which Jesus has revealed; and to prepare him for it, by reading to him the words of that blessed Saviour, and by humble supplication at the throne of grace for pardon and strength.

Mr. Campbell felt whilst he listened to her, that there was a power in religion of which he had never before been aware. Though he had attended through life to its forms, he had never fully known its spirit, and he now deeply lamented that he had so long suffered the cares and occupations of this world which was fast receding from his view, to banish from his mind the important concerns of that unseen world to which he was hastening. But the God whom his sister served, was a God of love, not an avenging Deity. He has made himself known to his offending children as a tender father, not willing that any should perish, but rather that all should repent of their transgressions, and be restored to his favor, and the dying man thanked him with his whole soul for the consolation which those views of the divine character gave him now, when nothing which this world could offer, had power to give one moment's peace or hope.

Mrs. Selby endeavoured to prepare Mary's mind for the trials which awaited her, but this she found a very difficult task. The youthful mind is seldom disposed to anticipate evils, and Mary's was particularly ardent and sanguine. She loved her father with devoted affection, and had

never realized the idea that he might be taken from her. When therefore, Mrs. Selby from time to time intimated her fears, Mary listened with incredulity, and when the blow came—when her dying father took her hand, and solemnly committed her to her aunt, and to the care of him who careth for the fatherless, she was unprepared and inconsolable. It is indeed hard to believe that one whom we have long and fondly loved, can die and leave us desolate; it is still more hard to believe that such desolation is the appointment of our all merciful Father—these are not the convictions of a heart bleeding from its *first* sorrow, but of one whom affliction has taught and purified by long experience.

It was whilst gazing on the lifeless remains of her beloved parent, that Mary Campbell first felt that conviction of life's uncertainty which must force itself sooner or later upon every human heart, and it was in this state of mind that Mrs. Selby announced to her the loss of her fortune, and the consequent change which must take place in her circumstances. As her aunt had foreseen, she received this intelligence with composure; she had never known poverty, and could not therefore imagine its evils, and the loss of fortune seemed to her trifling when her heart was bleeding from the loss of her father. But when her grief had in some degree subsided, her attachment to her home and to all which it contained returned; and she wept when she thought that she must part with them also. Mrs. Selby had kindly purchased the furniture of Mr. Campbell's study, and forwarded it to Greenfield, her own residence, that it might be ready for her niece when she should arrive there; and as soon as other necessary arrangements were made, she prevailed upon Mary to accompany her as already described to her humble but happy abode. And a happy abode it was, though its inhabitants were not numbered with the great, the rich, the learned of this world—though sickness, sorrow, and bereavement had visited it—though the shadow of death had darkened it, as it must at some time or other darken all the abodes of men. But light was within that dwelling, the light of a hope full of immortality, and it dispelled the gloom of earthly cares and earthly sorrows, and cheered with its holy beams the daily path of the widowed Mrs. Selby and her only surviving child, who found in the faithful discharge of their appointed duties, and in the exercise of every devout and benevolent affection 'that peace which passeth all understanding, keeping their hearts and minds' serene amidst the storms of life, and teaching them from their own happy experience, that Godliness has 'indeed promise of the life that now is, as well as of that which is to come.'

Towards the close of the next day, the travellers approached the end of their journey, and the thoughts of each became less occupied with the objects they had left, and more with those to which they were hastening. Mrs. Selby forgot the fatigue which she had felt in the early part of her journey in the prospect of so soon meeting her daughter, and Mary found relief from the melancholy of her own thoughts in an awakened desire to know something of her cousin who was about her own age. Mrs. Selby had been so much occupied with her brother's affairs during her stay in London, that she had had no opportunity to speak of her own: therefore, Mary had heard but little of Fanny Selby. She observed the increased

animation of her aunt's expressive countenance as they approached the end of their journey, and she enquired whether her cousin would expect them that evening.

'Yes, my love, I wrote to tell Fanny of our intention to reach home to night, and as we have never been so long separated before, she will be looking out for us with some impatience I think. You will love Fanny, and she is prepared to love you, Mary. I like to think that you will be as sisters to each other.'

'She will find me but a dull companion I fear,' Mary replied.

'I do not fear that she will find you a dull companion, and I am sure you will find her a very cheerful one,' said Mrs. Selby.

'Yes dear aunt, I have heard you say that she is of a cheerful and lively temper and'—

'And therefore more fitted to cheer and console you, my dear girl; there is nothing in her vivacity which can be discordant with your present feelings, for Fanny has learned "to weep with those that weep," as well as "to rejoice with those that rejoice,"—she too hath known sorrow.'

'But not such sorrow as mine; you have been spared to her, one parent has been left.'

'Yes, and her other parent was taken from her when she was too young to be aware of her loss, but she felt deeply, and still feels the removal of her two sisters and her only brother within the short space of eighteen months—the loved companions of her childhood, are all gone.' Mrs. Selby's voice faltered. 'Dear aunt,' said Mary taking her hand, 'my own sorrows have made me selfish, I had forgotten that you had lost so many children, and yet, why should I forget it? I have heard my dear father say how much you had suffered. Why did you not remind me of all your afflictions when I have complained so bitterly of my own? You might have taught me by your own example to become more resigned, but you have taught me by your silence, by your quiet endurance of your own sorrows and your own kind sympathy with mine, a lesson of patience and resignation more eloquent than words'.

'Patience and resignation, my dear child, are the fruits of a firm truth in the wisdom and goodness of God, and can only be acquired after the heart has been disciplined by affliction. It is not during the first bursts of sorrow, especially if the heart have never known sorrow before, that we can feel that perfect trust in the divine goodness, and that perfect resignation to the divine will, which are afterwards acquired, if earnestly sought, and which are necessary to make sorrow "yield those peaceable fruits of righteousness" which it is intended to produce "for those who are exercised thereby." You are yet too young to feel that "it has been good for you to be afflicted;" but I believe the time will come, when you will acknowledge this truth in the improvement of your character, and in the habitual serenity and cheerfulness of your mind'.

'I have often heard,' said Mary, 'that religion affords the best consolation in affliction, and that resignation is one of the duties which it teaches us, but I cannot imagine that it can ever make affliction appear a blessing, or reconcile us to the loss of those whose existence is necessary to our happiness.'

'Jesus wept at the grave of Lazarus, and his religion never was intended to make us insensible to such losses,' replied Mrs. Selby; 'indeed I think, that from the increased tenderness which it imparts to all the domestic and secret affections, it causes us to feel more keenly the removal of those who are dear to us. But it bids us not to "sorrow as those who have no hope;" it teaches us to look forward to a re-union with our lost and lamented friends, and it urges us to prepare by a proper use of the trials of this life, for a participation in the pure and lasting joys of eternity. We feel the salutary influences of affliction in the heavenward tendency which it is calculated to give to our thoughts, our hopes, our affections. The invisible world is brought nearer to us; we love to think of it, as the home where some of our best treasures are safely laid up, and we look there for consolation when the troubles of earth press heavily upon us. In what I have said, my dear girl, I have alluded more especially to the loss of friends;—there are other trials to which we are all subject, which admit not of the same holy consolation, and which seem less likely to be beneficial to the heart which is wounded by them,—such as arise from the loss of fortune, or station, and those more bitter ones which arise from the follies or vices of persons who are dear to us. But even under these afflictions, the religion of Jesus refuses not its divine aid, it speaks to the broken heart of the overruling providence of God which brings light out of darkness, and good out of evil, and without whose permission not a sparrow can fall to the ground. It tells of His infinite goodness which careth for the happiness of all his creatures, and of His infinite wisdom which promotes that happiness by the best means; and in all the sorrows as well as in all the joys of life, religion enables us to admire the discipline which the universal Parent has provided for the purpose of conducting His rational offspring to ultimate holiness and happiness; our only real concern should be to improve it so, that it may answer the important purposes for which it was designed.'

Mrs. Selby had scarcely ceased speaking, when the coach stopped at M.—a town within three miles of her house. A young man of prepossessing appearance, met the travellers, and from the pleasure which he expressed at the sight of Mrs. Selby, Mary concluded that he must be either a relation or an intimate friend of the family. Mrs. Selby introduced him to her as Mr. Harcourt. 'Fanny would have been here also,' said he, but I persuaded her not to venture out this cold night. She is most anxiously expecting us, and if you are not too much tired we will proceed immediately to Greenfield. Mrs. Selby's desire to see her daughter did not allow her to feel fatigue, but she was never unmindful of the feelings of others, and therefore she appealed to her niece. Mary expressed her perfect willingness to proceed immediately, and in a short time they reached Greenfield, the pleasant village in which Mrs. Selby lived.

As soon as the coach stopped at the little gate, the door of the cottage was opened, and the light form of Fanny Selby bounded forth, and was soon locked in her mother's arms; for a moment Mary envied her the pure happiness which she enjoyed, but it was only for a moment. Mrs. Selby had scarcely embraced her daughter, before she said to her; 'This is your cousin my love, let her be henceforth to you as a sister.'

Fanny's joy at the return of her mother, was immediately subdued by the recollection that her cousin was an orphan; her bright blue eyes filled with tears, and tenderly embracing her, she whispered in a soft sweet voice, that she was welcome. Mary was soothed by this kindness, and rallied her spirits, that she might not damp the joy which Mrs. Selby's return imparted to all around her. Old Alice, who had lived with her mistress since her marriage shed tears of thankfulness, that her dear lady was at home again. Sally, a neat little handmaid testified her share of the general happiness, by the promptness with which she removed the luggage into the house, and by the eagerness with which she assisted to disencumber her mistress of her travelling habiliments. Fidele wagged his tail in welcome—and the canary sang a shriller note. Even the appearance of the little sitting room into which the travellers were ushered, told them they were welcome. It was exquisitely neat. A blazing fire sent its cheering warmth and light around. Mrs. Selby's chair was drawn towards it, the tea equipage was arranged, and the kettle hummed its social music. The chimney piece was decorated with winter nosegays of the red berries of the valley, and of the arbutus mingled with the white flowers of the Christmas rose, placed in two old fashioned china jars.

Mary, though depressed both in mind and body, could not avoid observing the air of comfort and elegance which pervaded this apartment, and she felt its cheering influence upon her spirits, as every one must have felt, who has ever exchanged the confinement of a coach on a cold, hazy winter's night, for the comforts of a well ordered well lighted room. And here I would observe to my young readers, especially if they be young ladies, that an attention to neatness and order in their homes, and in their persons is a virtue only secondary in its influence upon domestic happiness, to good sense and good temper. It may indeed be considered justly as a manifestation of benevolence, for it imparts during every moment of every day, a number of pleasurable sensations to all who come within the sphere of its influence. How depressing to the spirits is a disorderly apartment however spacious; how cheering is the sight of an orderly one however small! Let no woman however exalted her station, or however varied her accomplishments may be, think it beneath her care to attend to those numberless minute arrangements which constitute a well ordered home. Let no woman however humble her dwelling, despair of making it agreeable and happy, if cleanliness and neatness govern it. It has been said that 'order is heaven's first law;' if so, surely the fairest portion of his creatures should make it their's also. Mrs. Selby had early taught her daughter, that nothing should be considered unworthy of careful cultivation, which could give one emotion of innocent pleasure to any human being; and this principle steadily acted upon had thrown around Fanny Selby an atmosphere of benevolence, which seemed to enter into all her thoughts, words, and actions. It appeared alike in the willingness with which she performed the humblest service which she could render to the humblest of her fellow creatures, and in the elegant arrangements which she had made in her little drawing room for the reception of her mother and cousin. She persuaded them to retire early, and when she conducted Mary to the pretty

chamber prepared for her, and affectionately wished her good night, Mary already felt that she should love her. She thought of the conversation she had had with her aunt, and with a more resigned spirit than she had known for some time, fell asleep.

(To be continued.)

CELEBRATION OF THE CENTENARY OF THE UNIVERSITY OF GÖTTINGEN.

THE University of Göttingen was solemnly consecrated the 17th of September 1737, and has now therefore completed the 100th year of its existence, forming a period of unexampled brilliancy and usefulness in academical history. I shall not now enter into the details of its foundation and subsequent progress, but confine myself entirely to the account of the great jubilee, for which preparations were made during the whole time I was there. At the beginning of 1837 expectation was at a very high pitch, and it was fully expected that not only the learned from all Germany, but many of its princes and crowned heads would be present at the festival, and among the rest our three royal dukes, Cambridge, Sussex and Cumberland, the King of Bavaria, the Duke of Brunswick &c., who were students here for many years. The death of King William threw a damp upon the proceedings, by depriving them of a kind patron, and displacing many of the previous ministers, and filling the public mind with more weighty, though certainly not so agreeable considerations. This difficulty however was surmounted, the grants and regulations for the festival made by the former government were confirmed by the new, and again the preparations proceeded. Our late King had given 1400*l.* towards the erection of the new college building, and the completion of this chaste and elegant edifice, was hastened that it might be solemnly consecrated and presented to the academical body during one of the days of the jubilee. A statue of the munificent donor was erected in the Quadrangle, in front of the grand entrance, though carefully veiled with the intention of uncovering it with due solemnity before the assembled university. A day or two before the festival commenced another difficulty arose in bringing together and arranging the students into a procession. The policy of the government has been for a long period to isolate the students as much as possible. The *verbindungen* or corps into which the students had been wont to form themselves, had been broken up and forbidden under heavy penalties.

They were not allowed to distinguish the country from which each came, by the colours of their caps or the tassels of their pipes, or in any way to unite for a common purpose. There was thus too little union amongst them, and for once the authorities regretted this. The students were wise enough to see that a favourable time was come for pushing

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their demand for the restoration of their ancient rights. They were sulky and intractable. The proclamation concerning the jubilee posted up by the director, was squirted at by the medical students with nitric acid. His door and that of an obnoxious professor were blown to atoms by a petard, and the culprit escaped the pursuit of the university dragoons. In short there were many amusing little tricks played, which kept our minds in a pleasing state of excitement. The authorities wished the students to walk according to their professions, and in plain caps. The students would do no such thing, they would walk with their own countrymen and with their national colours, or not at all. There was much talk of an 'auszug,' i. e. of the withdrawal of the students in a body on the very day the festivities were to commence, to some distant town for the purpose of a general carousal. This frightened the authorities; they granted the colour, kept a less strict watch over the house where the students consummate their duels, allowed a little more noise in the streets, and in all things shewed a kind and partial spirit, as an arbitrary government *can*, when it has an end to answer. The effect was magical. The men of Hanover, the men of Lüneburg, the men of Osnabrück and Hildesheim; the mountaineers from the Hartz forest, glorying in their strength, and the Hanseatic townsmen, in their freedom, rose in their might and went and ordered coloured caps. The streets were filled with walking rainbows admiring and admired. The different Landsmannschaften, (a union of students from the same province) formed again, caroused together, swore everlasting friendship and sealed the oath with sparkling beer.

Every body entered with heart and soul into the preparations for the feast; silk and satin and velvet filled the tailors shops and the students minds; even the tutors relaxed from the severity of their studies, and some who had been buried from hoar antiquity wiped some of the dust off their faces, and actually took a walk! Others not approving of such extreme measures, and fearing the effect of fresh air, but still wishing to honour the occasion, determined to set apart a quarter of an hour in each day for the cultivation of the social affections, to spend only sixteen hours out of the twenty-four in study. Each landsmannschaft chose its own officer, one for each ten men who were expected to distinguish themselves by the richness of their costumes. Nor did they disappoint these reasonable expectations,—their dresses were remarkably tasteful and elegant. A day or two before the 17th of September, the town was honored by the arrival of Alexander von Humbolt, who was received with the greatest manifestations of joy. On the 16th, the curators of the university—their excellencies the ministers von Strahlenheim, and von Arnswaldt were met at a short distance from Göttingen, and conducted into the town by a cavalcade of students in the most fantastic costumes. In the afternoon a most interesting scene took place at the academical council house, where the assembled professors of Göttingen received the deputations from the other German universities, and several foreign ambassadors. In the evening five or six hundred of us assembled in the Quadrangle in front of the university, for the purpose of carrying a 'Vivat' to Humbolt. Having formed in lines of four each, we proceeded through the streets singing in concert an old student's march to the house which contained

the man whom we delighted to honour. He stood a little back in the room above our heads with the windows open, listening to the airs which were performed as a serenade. Then a student stepped forward into the centre and in a loud voice said, 'Dem Herrn Alexander von Humbolt, dem Ausgezeichneten Freund, der Jugend ein donnerndes Lebe-hoch.' An enthusiastic shout burst from every lip, and in the midst of the loud cries of 'Hoch,' 'Vivat,' &c.. Humbolt himself came forward into the balcony, supported on each side by young professors who bore lights, and greeted the assembled students. And certainly never did I behold a more amiable countenance, or one which united so much of softness and benevolence of expression with so much of dignity and intellect. Never did I see such intense interest depicted in the faces of an audience as in those of the fantastic students of Göttingen, while they listened to the words of this grey haired warrior in the field of science. He spoke to them of the time, full fifty years ago, when he had been a student within those walls, a period which he considered as the most important of his life. He assured them that in the distant regions he had traversed, in all the changes to which his eventful life had been subject, his heart had still turned towards the 'Georgia Augusta' with feelings of love and veneration—that it was indeed sweet to him to receive in that place, and in the evening of his days this tribute of affection from those whom he looked upon with so great an interest. He then retired amidst loud 'Vivats,' and leaning against the window frame listened with tears to the music which again rose to his ear. It was a truly interesting spectacle to see the time worn wanderer again returned to the scene of his youthful joys—to see the man of a former generation reviewing a long and glorious life in the presence of those of a new one, proudly conscious as he must have been, that he wished for them nothing higher or better than that they should serve their generation as he had done his.

Many other interesting spectacles were witnessed during the same day, and to the students none more so than the entrance of the artillery from Hildesheim, surrounded by a troop of red capped Hildesheim students, which promised the greatest possible amount of noise at the least possible expence of trouble—a great desideratum to a German. Equally interesting however to a common mind was the assembly in the afternoon at a public garden in the neighbourhood, of all the distinguished visitors. I went there myself, and found it in some respects certainly a bear garden—for we students were there in great force—but also a lion garden containing several fine specimens, such as Humbolt and Boekh, and Thiersch, and Welcker, and Lassen and Gesenius, and probably Bopp, (though I am not quite sure,) all walking about and talking and smoking just like common men. Then there were chance meetings of those who had studied together in their youth—and old scenes were re-called—old songs were sung—the snow of age was for a time shaken off, and its chill warmed by the beaming of so many friendly eyes. And all these feelings of delight were so picturesquely manifested by Germans who in their simple state of society were restrained by no difference of rank, no fear of 'how it looked,' or what 'Mrs. Grundy would say,' from expressing what they felt; college terms and jokes once more returned to

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their memory and lips, and it was said that the carousals of the students themselves were not to be compared in mirth and noise to those of the 'alte Bursche.' Many vivats were given during the evening by the students, and a few pereats—indeed the rage for this sort of thing ran so high that they assembled round the statue of poor king William, and gave him a hearty *vivat*!

On Sunday the 17th of September, the jubilee itself commenced with the firing of bells and cannon, which after mature deliberation was thought the best means of preventing the inhabitants from oversleeping themselves.

About eight o'clock the students might be seen hurrying about the streets with their colours, hastening to join their countrymen, and they soon began to move in bodies with their officers and standard bearer at their head to the 'Allee.' As soon as the enormous procession had arranged itself, it moved forward through the Princes-street, Buch-street, Weender-street over the market place, to the west door of St. John's Church, in the following order. The first procession of students, composed of about eight Landsmannschaften with their Generalissimo and his staff all in splendid costumes at their head; then the Prorector in his robes of office supported by students; then the professors of the four faculties in their robes, theology in black, philosophy in violet, law and medicine in scarlet and crimson, reported to have been dyed in the blood of patients and clients, a story which did not gain much credit. Then came the great civil and military officers, the foreign ambassadors, the ministers, the deputies from the foreign universities. Then the 'respectable strangers' to the number of two thousand, mostly composed of former students. The whole closed with the second procession of students.

Of the students there were seventeen Landsmannschaften, among whom were men from most parts of Europe, all distinguished by their national flag and cap. The union jack of England was not wanting, and though we were the smallest Landsmannschaft, we contrived, as Englishmen generally do, to make ourselves the most conspicuous. Our standard bearer was dressed in the costume of an English sailor, with loose white trousers, pumps, low straw hat with narrow ribbon, and above all with a short clay pipe in his mouth. The delight of the natives, (most of whom never saw either ship or sailor) was unbounded, as he coolly moved along the streets smoking his pipe and *hitching* his trousers. The throng upon our part of the procession was immense, and nothing was talked of but 'der Englische Matrose.'

At the window of a house in the Weender Street stood his quondam grace of Cumberland looking down upon the brilliant scene, and receiving the homage of each flag as it passed. As we Englishmen approached the spot, symptoms of our national pugnacity appeared; our small commonwealth of ten was torn by intestine convulsions—the whigs declaring that the union jack should never go down before the 'Cumberland bravo,' and the tories contending that we must do as other people did; which we again objected to as *unnational*, seeing that Englishmen always do just the contrary. It was however lowered, and perhaps it was better that it was so, or some of us might have been sent to Celle to learn respect for German Potentates. The whole procession then entered the church

where the chorus 'Veni, Sancte Spiritus' was sung, and an appropriate sermon delivered by professor Liebner, the university preacher. Even the venerable Blumenbach, 'the fairest pearl in the garland of the Georgia Augusta,' did not neglect to be present at this his second jubilee, and entered the church supported by his son. The service concluded with the 'Te Deum' of Graun, and a hymn written for the occasion which was sung by the whole assembly. After the service the procession again formed, and proceeded to the Quadrangle in front of the university buildings, for the purpose of witnessing the unveiling of the statue of their former rector and patron William IV. The citizens or Philistines of Göttingen adorned with oak leaves formed the outermost circle round the statue, the students one within that, the Corpus Academicum and the distinguished strangers a third, and the base of the pedestal was surrounded by fifty little girls with baskets of flowers which they strewed around it. His Majesty of Hanover was, (as the papers expressed it) 'graciously pleased to look out of a window.' His Majesty was also graciously pleased to dine, and did not disdain to sit between the prorector Bergmann, and Alexander v. Humboldt, who no doubt derived much interesting information from that distinguished Prince. In the evening the town was brilliantly illuminated; —the officers of the students thinking it a good opportunity while they were in such splendid dresses, serenaded the fair one of Göttingen, (there is but one, and her claims to the title are debateable), and her companions in return for this amiable little attention had the pleasure of being pelted with rose buds. The next day the procession formed in the same manner, and proceeded to the Aula of the new building, which has been tastefully decorated in the Etruscan style, under the direction of professor Möller, who delivered a Latin speech to the assembled university, which contained a short history of the Göttingen university. After the conclusion of this oration, a meeting of the royal society of sciences was held, at which I was unfortunately not able to be present. In the evening the town was rendered gay and noisy by an immense torch-procession of the 'Philistines' in honour of the university.

On Wednesday the 20th of September, we again went in procession to the Aula, where honorary degrees were conferred on some of the distinguished strangers; and among the rest were Sir Astley Cooper, and Sir Charles Bell, who were however not present. In the evening a great ball was given to the students.

On the Thursday, the students alone put themselves into order of march, and proceeded to the Aula, for the purpose of presenting their beautiful silken flags to the university, to be hung up in the Aula in commemoration of the festival. The Prorector and Deans awaited us, and each Landsmannschaft in turn passed before him presenting their flag. The English flag was given with a request that it might be suspended over the picture of our sailor king which has a conspicuous place in the Aula. The Prorector then delivered an affectionate and affecting speech to the students, thanking them in the name of the university for their splendid offering, and for the good conduct and moderation they had shewn in the midst of joy. The students then assembled for the last time in the Quadrangle, and standing in a ring, gave a cheer for 'His magnificence

the Prorector,' and another for the 'Georgia Augusta,' and then after singing their old song in chorus,

Gaudemus igitur, Juvenes dum sumus.
Post jucundam juventutem, post molestum senectutem.
Nos habebit humus, &c.

Dispersed, and thus closed my German student's life.

WALTER C OPLAND PERRY

THE DOMESTIC MISSIONARY.

FROM THE MISSIONARIES' MONTHLY REPORT.—*Spicer-Street. Spitalfields.*—During the months of October and November, the old enemies of the poor and working classes, disease and want of employment, have prevailed in an increasing degree. Typhus and scarlet fever have carried off some; while a scanty supply of work, and in some cases, entire want of employment have occasioned much distress. Nor is the prospect before them, at least for the coming quarter, at all favourable. A gentleman in the silk trade, who has occasionally called at Spicer-street, says he fears this will be a very trying winter for the weavers.

That gentleman has very kindly allowed me to send to him any very distressed person; and though he does not want work people, yet he has given employment to three or four individuals at my recommendation. The last was a poor man who with his wife and child were entirely destitute. I gave him a letter, at the same time, telling him I feared he might be disappointed. He however succeeded. Still he was in want of support until he had woven half his piece, I therefore lent him ten shillings; and the poor fellow seemed almost petrified with gratitude. He said at last:—'Well, sir, if God Almighty had sent an angel from heaven, he could not have been a better friend in need than you have been.'

Our Sunday and day schools are going on very well; and our religious services are pretty well attended, although the condition of some prevents their attendance. We have lately introduced something of the British and Foreign school system into the day school. Mr. Lowe, the master of the Harp Alley school, attended by his monitors, has visited us on two successive Saturdays. Their long practice of the system renders their suggestions and temporary aid of considerable use to us.

Our old chapel is now fitted up as a library and reading room. In it the mutual instruction society hold their meetings. The library, through some kind donations, already amounts to one hundred and ninety volumes. We are about to frame rules and adopt plans for rendering it more efficient and attractive.

The working and writing classes still continue, and rather increase in interest than otherwise.

Some articles of wearing apparel have been received since the last report. There is, however, still a great want of this kind of relief, now that the severe weather has commenced.

R. K. PHILP.

21, Patriot Square, Bethnal Green.

Half Moon Alley, Cripplegate.—The district continues much in the same state as when I made my last report. There is very little sickness, but an increasing complaint of want of employment. Nor is there much hope of its becoming better until the spring. The late failures in the mercantile world have tended to diminish the demand for labour. Some thread winders whom I visit, who at this season of the year, are usually employed on American orders, have not had any work for the last two months.

Many persons in this district earn their living by selling fish, vegetables &c., in the streets. Even these complain that they cannot succeed, that there are too many of them. The truth is, many of the unemployed labourers become hawkers as a refuge against starvation; but the course is to them a downward one. They acquire irregular habits. The society they mix in, and their exposure to the weather, lead them to indulge in strong stimulants. They become careless and hardened.

The street dealers in London are a numerous class; and, as a class, are in a state of moral and religious destitution. They are in need of a regenerator who should unite the burning eloquence of a Whitfield with the mildness of a Tuckerman, common methods fail with them. The voice of persuasion or reproof fall dead on their ears. Sympathies they have, no doubt, but they are too deeply buried to be easily called forth. We sometimes get their children in our schools; but they are irregular in their attendance, and generally leave us in two or three months. I call attention to this neglected class of persons, in hopes that some suggestions may be made, by which our mission may be rendered more useful to them.

The attendance in our schools has decreased, many of the children who do come, are miserably in want of under clothing. The two-pence per week to the day school, small as the sum is, cannot be paid at this season of the year by some of the poor who have large families. The Sunday school, although it is less than it was, is too large for our present teachers, and must be still farther diminished, unless we have an accession of labourers. Those we have are zealous; but they complain, and with justice, that their classes are too large for proper instruction. The Sunday school is of great importance to the mission. The moral improvement of the children rests on their parents, and prepares the way for the missionary. The greatest good I have seen done has been on the parents of Sunday scholars; and we must give up a portion of the opportunity to effect this, unless we have more teachers.

The attendance on our Sunday evening services is less than it was. (At this season of the year it usually increases.) This is to be accounted for. Several of our most regular hearers have been obliged to stay away for some weeks past, from the want of proper clothing. They have told me that they were pained to be absent; but they had been compelled to part with their decent clothing for food. This is an objection not easily replied to. It evinces an estimation of the world's opinion, to destroy which might render them less careful. I have a strong objection to indiscriminate alms-giving; but I believe in any such cases as these, relief might be advantageously applied. As the season advances the number of these cases will increase. During the next three months my labours will

be painful; and I hope I shall have the means provided for mitigating some unavoidable suffering. While the poor are with us, they demand the assistance of their richer brethren.

W. VIDLER.

22, Red Cross Square, Cripplegate.

LIVERPOOL DOMESTIC MISSION.—This mission was commenced in January, 1837, and we have lying before us the very interesting report of its first minister, the Rev. J. Johns, from which we shall make copious extracts:—‘The *physical* state of my people has been such, as to touch my heart with honest shame and sorrow. As an individual of those classes whose long alienation from them has tended to reduce them to circumstances of such unspeakable distress, I have at times felt a strong feeling of *guiltiness* come over me, while looking upon the sufferings of those to whom, so few months since, I was an utter stranger. Within those months, I have seen, what, had I *not* seen it, I could not have imagined. I have seen life under forms which took from it all that, in my eyes, made it happy, hopeful, or even *human*. I have seen life under forms, which made it necessary for me to rouse up all the strength of my previous reasonings and convictions, in order to convince myself that these were really fellow-beings, going through a preparatory state of discipline, which, under the eye of an all-powerful and purely benevolent Providence, was to prepare them for “an eternal and exceeding weight of glory.” I have seen these wretched fellow-beings under circumstances, in which, had the question been put to me, “Were it not better for these men, that they had never been born?” every thing—were appearances alone to be consulted—every thing, that would have enabled me to reply in the negative, would have been wanting. I am willing to believe, that the sufferings of these unfortunate beings are *unknown* in the classes of society above them. Few could have seen the scenes, which have passed under my eyes (especially during the months of the late trying winter,) without feeling that the time was indeed arrived, when man should go forth to the relief of his brother. Mothers, newly become such, without a garment on their persons, and with infants nearly as naked, lying upon straw or shavings, under a miserable covering, without fire or food, or the means of procuring them; children taken from their schools, in order to earn by begging, or by something but one degree above it, a few halfpence’ worth of bread for themselves and their parents; men in the prime of life, lounging at noonday across their beds, unable to procure work, and dependent upon the charity of their fellow-poor for subsistence; mothers of families only able to provide necessaries for their children, by pawning their little all, or by incurring debts wherever they could be trusted; persons in fevers, whose recovery was prevented and whose weakness was prolonged, by the want of all that promotes convalescence; and infirm and aged people, who were shivering out the last hours of life in absolute want of every thing that could sustain or endear it;—these are some of the shapes and shades of suffering, under which it has been the lot of your missionary to see too often our fellow-citizens and fellow-creatures, during the short period of his wanderings among them. These circumstances he has done his best to mitigate, by recommendations to the Provident Society, and

to various other charities (with tickets to which he has been largely supplied by his friends;) and by distributions of food, of clothing, and of money, such as his means put within his power, and his earnest wish to use those means discreetly, suggested.

‘I have not, however, been content with administering relief. I have had it still more deeply at heart, to induce my poor people to *help themselves*. For this purpose,—finding that very little of my district was visited for the Provident Society,—I have myself become a visitor; and have now the satisfaction of having upwards of one hundred and seventy names upon my books, most of which are the names of regular and punctual subscribers. Much good I have already seen resulting from this branch of my labours. In many cases, it has been the means of assisting the striving wife to maintain and educate her family, in spite of the extravagance of a worthless husband; and, in more than one instance, I have seen reason to hope, that, by inducing wife and husband to work together for their common good, I shall in time lift them out of their damp and sepulchral-looking cellars, into the light of day, and the comforts and hopes of life.

‘There are, however, those,—and I fear their name is legion,—to whom no benefit of this kind can be done. They are too poor to save—too levelled to their condition, to have any hopes beyond it. Among these, I have need of the power to give small occasional assistances, such as will enable them to avail themselves of the little well-known shifts by which they may contrive (as they have hitherto done) to supply the wants of to-day, without any concern about the morrow. For some, I purchase a *resin-cask*, to break into fire-wood; to some I give money to purchase chips at the docks; and to others I contribute something, less or more according to circumstances, to store the dirty basket with fruit, herrings, or oysters.

‘With respect to many of these, the lowest of the low, I must only further permit myself to observe, that I have often found their physical wants so great, as not merely to embitter life, but to antedate its close. I have no hesitation in saying, that an unsuspected amount of human existence must be annually sacrificed, in this and similar great towns, *from simple and absolute starvation*. No jury sits on these neglected remains; no horror-stricken neighbourhood is electrified by the rumour, that one has died among them of cold, and nakedness, and hunger. Obscurity clouds the death-bed; and oblivion rests upon the grave. But, unknown as it may be to the world at large, the fact is awfully certain,—that not a few of our poor, especially of the aged and infirm, die, winter after winter, of no disease but inanition. I have known instances of this nature, to which I came, or was called, too late: I have known others, also, in which I was enabled to save those, for whom I believe there was no hope or friend in the world. One such instance should be enough to convince you of the necessity of some searching and systematic intervention. I sometimes, indeed, ask myself, if the continuance of life, under similar circumstances, can be desirable; but the horrible alternative repels me with greater force; and I acquiesce in the conviction that, to keep even the most wretched being from starving, must be certainly an act of duty and of mercy, and

may be in the issue, the means of elevating and improving the life which is thus prolonged.

‘I now turn to the second department of my paper—the *intellectual* condition of the poor, among whom I have been acting—what may properly be called an *intellectual education* is scarcely within the reach of the classes, of whom I am speaking. The generality of schools confine themselves so entirely to the elementary branches of knowledge; and the time passed at them is usually so short, that reading, writing, sewing, and the common rules of arithmetic, are necessarily the sum total of what they can communicate, or at least of what is there acquired. When they leave the school, it is to enter upon the world. I am sorry to have to observe, that *there is nothing beyond the schools*—that they are not, as they should be, chained into any system, of which they form but the first and lowest links, and from which other places of discipline and instruction should receive *the youth*, and others in turn *the young man*, carrying on the great process of refinement and improvement to that indefinite extent which the philanthropist would desire. Nothing of this takes place among us. There is no link that I know of—I mean, no general and permanent one—between the Free-School and the Mechanics’ Institute. Education loses sight of the child, when the doors of the Free-school have closed behind him. No other place of instruction or amusement is provided for him; but he is turned at once into the world, as if fully qualified to act the best part he is *capable* of acting.

‘Limited, however, as the influence of the free-school must be, I wish I were able to state, that *that* influence is universally permitted to exert itself. But this is far from being the case. Whole families among the poor have not a reader or writer among them. Numbers of children, after acquiring the first rudiments of both, have been removed from the school to assist in the support of their families. There are numbers, too, whose parents are even willing and anxious to aid them, but want the means to dress them properly, or to pay the weekly pence which at all the schools are required of them. The general deficiency of work during the late dreary season has occasioned many children, before regularly sent, to be kept at home; and in several of these cases, I have been induced to come forward, and, by promises and assistance, to ensure their continued attendance.

‘I had, for a long time, a decided leaning to the opinion, that the introduction of *gratuitous education* would be, not a good, but an evil. I have since reflected and observed more upon the subject; and have so far altered my former opinion, as to wish to see the experiment fairly tried in the case of one of our existing free-schools, or of some similar Institution yet to be established.—Many, I believe, would then send their children, who cannot, or who will not, send them to those institutions, at which the payment of a stated weekly sum, however trifling, is required. Could the plan of such an institution be made consistent with a zealous and conscientious discharge of duty on the part of the teachers and superintendents, I can only say that I think it an experiment, the results of which would amply justify the trial.

‘I am not without hopes of exciting, in some degree, a taste for *general*

reading among the people of my district. For some time, I took in copies of the Penny Magazine, with a view to circulating them in different sections of it, where I thought I could collect a sufficient number of readers. That work, however, happened, during the time I speak of, to be so little calculated to give pleasure, or even information, that I gave it up altogether. I now take in some copies of Chamber's Edinburgh Journal with the same design. It is much liked, eagerly read—that is, by the limited number of those who are advanced enough to read it. As yet this is only a sign; but still it is unquestionably a good one. It is my earnest wish, at some future time, to introduce something in the form of simple popular lectures, as frequent and regular as possible, which, by contributing to form a taste for mental pursuits and improving sociality, may in some degree promote the great central object, for which, as associated friends to human virtue and happiness, you have set on foot a ministry to the poor.

‘You do not require to be told, that the besetting sin of the poor of Liverpool is *drunkenness*. In fact it makes and keeps them poor. Allured by the prospect of superior wages, they come hither, from all parts of the kingdom, with the hope of placing themselves upon another footing in the world. And they *might* do so. Temperance and frugality might make every poor man in Liverpool, who has health and honesty, *rich for his condition*, and never cease to raise him, till they had enabled him to launch his family upon the world, under circumstances much superior to those in which he himself had entered it. The extent to which ale-houses and spirit-shops are crowded upon each other in the highways and bye-ways of this town, is such as to excite, at every new step I take in it, fresh and painful wonder. The poor man need scarcely go from his own door, for a seducement to leave it. He cannot go to his work or return from it, without passing, perhaps, a dozen of those fearful places, in which he is tempted, at first to forget the duties of life, and afterwards to renounce and despise them. The magnitude of the evil has, in some measure, produced its counteractives. The Temperance Societies have been certainly gaining ground; and I have seen most affecting instances of the happy effects produced upon a household, by the reformation of the father.

‘In several cases, where I am compelled to believe, that, if the husband be not altogether incorrigible, yet at least the time of his reformation will be distant, I have had singular satisfaction in being able to assist the distressed and deserving wife, in laying up a little *out* of the little that comes to her, with a view to enabling her to set up a little window-shop, or to purchase a little something to sell about the streets, that her income may be more adequate to maintain and educate her family. I may add my conviction, that even when the pittance is too small, or the family too large to allow this to be done, the affectionate visitor of the poor may do no trivial good, merely by suffering or encouraging them to open their hearts to him, and let them feel that they have a friend to sympathise with them in their troubles. I am persuaded that those who really *know* the deserted and forlorn state of the lowest classes of our poor, will appreciate this single result so highly, as to think it alone sufficient to indem-

nify them for what it costs them to send a friend among their dwellings. Often, very often, the knowledge that they *have* a friend, upon whose support and sympathy they may fearlessly rely, will have the effect of preventing the evil, which has commenced with the head of a family, from extending its infection farther, to the wife, and even to the children.—Drunkenness is often the last refuge of those, who seek not to obtain pleasure, but to stupify pain; and the fellow-creature who steps in, at the time when the heart is most burthened, and speaks the simple language of compassion and of comfort, is frequently the means of arresting the spread of the evil, and of producing the only state of things, in which there can be any hope that the *existing* evil will be corrected. Where the wife drinks as well as the husband, there can be little hope of the reformation of either; but when either party is left alone in his vice, there is some hope derivable from that very circumstance, that ‘a virtue may go out of’ his own family to affect and reclaim him.

‘Could this far-spreading evil but once be got under, I see the fairest reason to hope that a new era of improvement and happiness would take place among the poor. The connection of other vices with this is often more direct than is imagined. For example;—it is a well-known and melancholy fact, that a vast amount of *petty theft* is perpetrated by strip-lings and children. I believe it will rarely be found that this is the case with the children of parents who lay out their earnings *rightly*. These juvenile culprits are usually the children of a drunken father or mother. In most of the cases, which have passed under my notice, this fact has been apparent. And the reason of it is no less so. As the earnings of the parent go to the purchase of liquor, the child is either not put to school at all (and *domestic* education is here out of the question,) or, if he be, is taken from it before it has done him any good, to go on errands, or to hawk something about the streets, in order to procure a little to meet the growing embarrassments of his family. Thus called upon to act, before a principle can be instilled or fixed, is it wonderful that the first temptation should find him unable to withstand it?’

(To be concluded in our next number.)

PORTSMOUTH SOCIAL MEETING.—A social tea party of the teachers and friends of the Sunday school connected with the *Unitarian congregation, High-street, Portsmouth*, took place on Wednesday, October 11th. A large public room was kindly lent by Mr. Sharpe for the occasion; which was soon completely filled. After tea, the Rev. E. Kell, of Newport, was called to the chair, and the assembly was addressed by various gentlemen on subjects connected with the interesting object of the meeting. The chairman observed that the impulse which had been given to the cause of Sunday school instruction in the chapel during the past year, apparent in the great increase in the number of the scholars, must afford

satisfaction to all present. It was a source of congratulation on the broad ground of its being an extension of the general benefits of education ; for considered in this light, a Sunday school is an incalculable blessing. Its teachers go forth into the crowded lanes and alleys of the town, and bring under the influence of their instruction those who without their kind intervention would probably become outcasts of society, inflicting a fearful retribution on those who had permitted them to grow up in the community, ignorant of those laws on which its well-being depends. They acquaint these poor and despised children with the true dignity of their nature, develop the noble capacities which lie folded in their bosoms, and impart that valuable knowledge which shall fit them for discharging aright the duties of life, and prepare them for their high and immortal destiny. They place in their possession a jewel which shall not only be of inestimable value to them in their passage through this world, but which shall not lose its lustre through the countless ages of eternity. But an increase in the prosperity of a Sunday school is not merely a source of congratulation as extending the general benefits of education, but as an important means of building up the interests of the religious society with which it is connected. The chairman said, he looked upon Sunday schools as amongst the most useful institutions connected with our chapels. He considered them most valuable auxiliaries for increasing the attendance at our places of worship. It is a circumstance of which all must be cognizant who are acquainted with the history of dissent, and which is not peculiar to our own body, that a portion of the children of the wealthier members of dissenting congregations, are sooner or later absorbed by the superior attractions of the Establishment, or become altogether indifferent to religion, and the only method of effectually meeting this obstacle to our progress, is, by recruiting our ranks from the humbler classes of the community. And how can this be more effectually accomplished than by the agency of a prosperous Sunday school ? Surely it is not too much to expect that some portion at least of those educated in a chapel, will conceive an attachment to the place of their early education, and in subsequent life become attendants within its walls. How naturally do we all look with feelings of peculiar interest, to the place where in the morn of life, from the lips of some pious and beloved pastor, we first drank in the words of religious instruction. Those who have in the course of their earthly pilgrimage, been separated widely from such spots, can scarcely describe the pleasure they feel in revisiting the scene of their first religious impressions, and as they review each well known part of the hallowed temple, are ready to say, 'Peace be within thy walls, prosperity within thy palaces.' Surely then we may hope that Sunday scholars will not prove an exception to this general feeling, but that they will frequently become willing and regular attendants upon the chapel where they have been brought up. Nor will the supporters of a Sunday school have always to wait for the growing up of the children, to witness the beneficial result of their labours in the augmentation of the attendance at public worship. It frequently happens, that the parents of the children, either from a sense of gratitude for the benefits conferred on their offspring, or from imbibing religious knowledge from their own children, are induced to attend the place of worship in

which they receive instruction, and thus an immediate accession of strength is gained to the congregation. It is believed that other dissenting denominations very largely augment their numbers from this source. And mark the consequence of a Unitarian congregation being without its Sunday school, in the present state of religious exertion amongst other denominations ! The very children of the poor connected with it, will probably be sent to some Sunday school belonging to another body of Christians, and their parents from the above mentioned causes, will naturally be drawn to the chapel where their children are educated ; and thus, not only will a valuable, though unostentatious means of making proselytes be lost, but there will be a constant danger of losing the poorer members of our own society.

The Sunday school, is however, not only a valuable means of building up the interests of a congregation by adding to its numbers from the poorer members of society, but by its calling forth the benevolent and pious affections of that valuable class of persons who engage in the labour of instruction, and interesting them in the prosperity of the chapel. It increases every *benevolent* feeling in the teacher ; for what can be a higher effort of benevolence than to toil day after day and year after year, in pouring the light of instruction on the dark and ignorant minds of the children of the poor. With reverence be it spoken, if there is one mode in which we can be employed, in which more than another we may seem to enter into the spirit, and copy the example of Him who took up little children in his arms and blessed them, it is this. And it must also have a powerful tendency to create a *greater interest in religion*, in the mind of the instructor ; for when he is employed in explaining to a child the character of God and His dispensations to mankind, when he instructs him in the history of our race, and speaks of the wise and good of former times, of prophets and evangelists and apostles, and especially of the words and actions, the sufferings and death of the last and best of God's messengers to man, and all their important consequences, it cannot fail to impress such truths more deeply on his own heart and increase his conviction of the supreme importance of religion. Truly may it be said of knowledge thus communicated, that 'like mercy, it is twice blessed, it bleaseth him that gives and him that takes.' And the teachers are thus led to feel a warmer attachment to the place of worship with which they are connected. They feel themselves identified with its interests ; they feel themselves though in an humble measure useful in supporting its institutions, and of course they are anxious for their success. If there are any young persons who more than others feel interested in the welfare of a congregation, they are to be found among the Sunday school teachers. They may be looked upon as a little phalanx ever ready to defend their religious principles when attacked, or to carry them into the borders of our opponents. If we hear of any defaulters from our ranks, they will rarely be found to have proceeded from this part of the congregation ; and if there are any young persons wavering in their religious profession, we can take no more certain steps to attach them to the congregation than to engage them as teachers in the Sunday school. He therefore hailed Sunday school teachers as a minister's most valuable fellow-labourers in the cause of the

gospel, and he would say to them—'Go on and prosper in your work and labour of love. Care not though your exertions are looked down upon with contempt by the proud or supercilious. Care not though you sometimes meet with indifference and apathy from those from whom you might reasonably have hoped better things. Care not though your labours do not always meet with success, and you are compelled to witness occasionally in your scholars the disappointment of your fairest hopes. "Cast thy bread upon the waters and thou shalt find it after many days." "In due season ye shall reap it if ye faint not." In speaking of the teachers in their Sunday school, they must allow him to bring to their grateful remembrance the beloved daughter of their former minister (the late Mrs. Taylor) who contributed so largely to the success of their school, labouring in season and out of season, for its prosperity. Who that had been acquainted with her, could breathe her name without feelings of affection and respect? She is now gone to her reward young in years, but old in good works; but if we may suppose the departed take an interest in what now passes on the earth, there is no scene on which her pure and sainted spirit would look with more pleasure than on that which they now beheld, and on the success of that object they were then assembled to promote. Nor should he be doing justice to their feelings if he failed to allude to the exertions of their worthy minister, to which the present success of the school was so much to be attributed. He believed that no Sunday school was ever productive of its full amount of benefit without the cordial co-operation of the minister of the chapel. It might not always be necessary for him to give much of his own personal assistance in the mere labour of tuition. This might sometimes be incompatible with his physical strength and his other arduous labours on the Lord's day, but he might probably always find time on some part of the day to pay a visit to the school, and thus shew by his superintendence that his *heart* was with those who were more actively employed; and this in the majority of cases would be all that would be requisite for its prosperity. The minister of the chapel had in this case contributed much of his own valuable time and labour to the instruction of the children, and was entitled to the thanks of all the well-wishers of the school. He concluded with proposing 'success to the High-street congregation and to their esteemed minister.'

The Rev. H. HAWKES in acknowledgment of the expression of goodwill and kindness towards his congregation and himself, observed that it was a pleasant sight to look upon so many happy faces; delightful to contemplate such a room so filled with persons determined to enjoy themselves rationally and innocently. That it was more pleasing to contemplate that meeting as a meeting of friends with more than a festive occasion to bring them together, interested in one another's welfare, and participating in one another's best interests. That the feeling rose in interest as we viewed them as a Christian brotherhood kindly affectioned one toward another with a consciousness of more than earthly relationship, knit together as a band of brethren on their way to a heavenly home. In the midst of the shades and perplexities with which human inventions had overclouded the light of Christianity, it was still more animating to look upon that meeting as a meeting of Unitarian Christians who had joined the fore-

most ranks of the church militant for the restoration of the religion of Jesus Christ to its original simplicity, beauty and power; and were there met to rejoice together and strengthen one another for renewed exertions, in their advances towards the more glorious celebrations of the church triumphant. From these ascending contemplations it might seem a letting down of the high tone of the feeling, to touch upon the immediate object of the meeting, but that to him it seemed but a refining of the fine generous overflow of joy. It only brought us in heart more nearly to him who said 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.'—Before he sat down he proposed health to the Rev. Thomas Foster, and prosperity to his flock.

The Rev. T. FOSTER returned thanks for the attention shewn to himself and the congregation. He observed with satisfaction that while the meeting were wishing success to the General Baptist congregation in St. Thomas's-street, they were virtually wishing success to their own, as they were agreed in their main principles. He dwelt on the importance of education, and especially of religious education, and shewed that it was the peculiar advantage of Sunday schools, that they not only communicated knowledge but gave it with a religious impression. He expressed his hope that the teachers would persevere in so good a cause, and that they would not be discouraged by difficulties. He rejoiced that they had on the present occasion a good earnest of their future success. He urged that, in their more discouraging circumstances, they should look to Jesus who struggled with greater difficulties than they were likely to meet with, and who, though he had accomplished little according to human apprehension during his personal ministry, had laid the foundation of all the privileges and religious comforts that we enjoy. He said that the Rev. James Hawkes, the father of their worthy minister, once observed to him that, Christians ought to go on and labour, whether successful or not; that no good effort would be lost; and it was impossible to say where the good seed would spring up and be fruitful. He closed with expressing his hope that for the sake of the fatherless and the widow, of the poor and the church, they would exert every best effort to instruct the ignorant and diffuse the blessings of Christian knowledge.

Mr. D. B. PRICE felt it incumbent upon him as secretary to the congregation, to add a few words in acknowledgment of the very unanimous and lively expression of good-will towards it, which had that evening been given. As he perceived among the assembly many who he believed had little personal acquaintance with the Unitarian chapel, he would endeavour to tell them something about it that might fix and confirm this sentiment. He then, for the information of the young, briefly traced the course of religious reformation from the reign of the last Henry, through the struggles of the Commonwealth, to the origin of modern dissent,—viz., the Act of Uniformity in the reign of Charles the Second. The congregation with which this Sunday school is connected had its origin at this period, and several of its ministers were clergymen who had then resigned their livings in the church rather than submit to the ordinances of man in religious matters. A number of creditable families who had enjoyed the ministry of the Rev. Benjamin Burgess, the vicar of the parish, and Mr. Bragge,

his curate, withdrew from the church and erected a place of worship in Penny-street, in a yard sheltered from public view, a precaution then necessary. The ejected vicar probably removed from the neighbourhood, but appears to have retained an affection for the place of his former labors. His remains lie interred in the chancel of the church with an inscription over them, informing us he died in 1673, at the age of forty-four years. His brother-in-law, the Rev. Thomas Clark, ejected vicar of Godshill, in the Isle of Wight, was the second pastor in succession of the Portsmouth congregation. Mr. Clark's predecessor was the celebrated John Hicks, ejected from the vicarage of Saltash, in Cornwall, a most able and enterprising man whose indignation under the bigoted and debasing rule of the later Stuarts, induced him to take part in the Duke of Monmouth's premature attempt to overthrow their sway. He had been present with the insurgent army just before the battle of Sedgemoor, and afterwards suffered on the scaffold under the sentence of the infamous judge Jefferies who also doomed Lady Lisle, who had afforded him an asylum, to the same fate. Under the tuition of such confessors, it might be expected that the Presbyterians of Portsmouth would cherish the spirit of Christian patriotism. They did so, and evinced their sense of the great deliverance wrought for the nation at the revolution in 1688, by placing in their chapel a neat painting of the arms of William and Mary, with the date of their enthronement,—which is still placed under the front gallery. In front of which are also seen the arms of George the First, in commemoration of the Toleration Act, passed in his reign. The interest and anxiety of the congregation in that happy succession, may be conceived when it is considered, that the government of the garrison of Portsmouth had been purposely placed in the hands of Col. John Gibson, a notorious Scotch Jacobite, who hoped to be able to transfer it to the Pretender, should he land and make head in the country. Just at this crisis, Mr. Daniel Carter, a member of the highly respectable family which has from the foundation of the society supported it with great consistency, zeal and liberality, was leaving London after transacting some business, when he had the satisfaction of hearing the proclamation of the new king at Temple-bar, and being well mounted on a horse which seemed to share the generous zeal of its rider, brought the news to Portsmouth in an unusually short time. The unwelcome news strengthened the governor's incredulity, who caused Mr. Carter to be taken into custody as a seditious incendiary, and cast him into prison until next day, when he received orders to attend the proclamation of the *same news* by the municipal authorities. During the great American war we find the same liberal spirit pervading both ministers and people. The Rev. Thomas Wren was the minister, when a number of our American brethren were prisoners of war at Portsmouth. Subscriptions were raised for alleviating their sufferings in various parts of the world; but the difficulty was to find a person who in defiance of popular prejudice and passion, would dispense the relief. Mr. Wren was a man not to be daunted by any consideration from performing the duties of humanity and Christian brotherhood. Twice a week during the whole of that unnatural contest, was he seen to cross the water to Gosport and walk to the prison, about a mile distant, to dispense the charitable

dole, and by the way not unfrequently saluted by the townspeople (who generally thrive by war, whether just or unjust,) with cries of 'there goes the traitor!' He lived to see the prisoners set free and acknowledged as free citizens of an independent nation, and to be himself rewarded with the unanimous thanks of the American Congress, and a diploma of D.D. from an American university. A neat monumental tablet placed beneath the gallery commemorates the virtues of this good man, and (said Mr. Price) if any persons here present have not seen it, I invite them to make a pilgrimage to the Unitarian chapel in order to do homage to the memory of this friend of liberty and humanity. It is certain that the congregation participated in the same sentiments; one proof of which appears by a special entry in the chapel books, (he believed in the hand writing of the late Sir John Carter) of 55s. 'to a poor American for cleaning the chapel yard.' It was scarcely necessary to remind any one how well the same liberal and enlightened character was sustained by the late Rev. Russell Scott, whose hand and heart were always open to every call of truth, freedom and humanity. One of his earliest acts on his settlement at Portsmouth, was joining his name with those of Fox, Grey and Cartwright, to the society for promoting constitutional information, and almost his last (from which no remonstrance of medical friends could detain him) was to rouse himself from the bed of age and affliction, to resort to the polling-place on the first election under the reform act, and record his vote for his beloved friend, Mr. Bonham Carter. In conclusion, Mr. P. stated, that the chapel had just been licensed under the new marriage act, and invited those who may wish to add a religious service to the marriage contract, to resort to a place of worship whose minister would unite them by the offices of religion, without any of those objectionable modes of expression, which render the marriage service of the Church of England repugnant to the conscience of the Unitarian.

H. E. HOWSE, Esq., of Bath, proposed, 'prosperity to the Sunday school association.' This useful society had now many congregations united with it, and was particularly deserving of support as a bond of union amongst Unitarians, and as supplying a variety of books suited to our Sunday schools. A number of their publications he kindly distributed among the company. He dwelt on the advantages of a Sunday school library, and concluded with reading some extracts from Dr. Channing's admirable discourse on Sunday schools.

The meeting was afterwards addressed by Messrs. HURLEY, SHEP-HARD, JEFFERY and other gentlemen, in proposing thanks to the different officers of the congregation and the chairman. Between the sentiments delivered, the choir belonging to the chapel assisted by some friends, introduced some pieces of sacred music, which added much to the enjoyment of the meeting. We are happy to say the proceeds obtained by the sale of tickets for the occasion, after regaling the children of the school, the following evening with tea and cake, afforded a handsome surplus to be applied to the benefit of the school.

OBITUARY.

THE REV. THOMAS WALKER HORSFIELD, F. S. A.

A NOTICE of the circumstances attending the death of this much lamented man, and minister of the gospel, has already appeared in the '*Christian Teacher*.' But it has been thought by some, who knew him long and well, that a more extended, though brief account of his life, is due the station which he held amongst us, and may be gratifying to many of his friends.

Mr. Horsfield was a native of Sheffield, born on the 6th of November, 1792. During his early years, he was connected in business with the poet, Mr. James Montgomery. That amiable man is known to have entertained great regard for him, but lamented his strong inclination for the ministry amongst Unitarians. In 1814, Mr. Horsfield removed to Hackney, to be under the tuition of the Rev. Robert Aspland who then had the care and instruction of several candidates for the ministry. Among his tutors here were also Dr. Morrell, and the late Jeremiah Joyce; and among his fellow students, some who are now labouring with reputation in our churches. Mr. Horsfield availed himself in the most creditable manner of the great advantages he enjoyed at this time; especially of the highly valuable instructions of his tutor, Mr. Aspland, in divinity and pulpit eloquence, of whom, and of whose family he always spoke in terms of the warmest gratitude. Having finished his academical course, he settled, in 1817, as the minister of the old Presbyterian congregation at Lewes in Sussex. The next year he married Miss Waterhouse, of Sheffield, with whom he lived most happily to the moment of his premature death, leaving her a widow with seven children, to mourn his early departure. Mr. H. entered on the duties of his ministry at Lewes, with a degree of zeal and energy that produced quite a sensation, not only amongst his own flock, but in the town generally. For successive winters he delivered a course of doctrinal lectures which were attended by crowds of hearers, and had the effect of considerably increasing his congregation, especially from the class of inquiring young men. Many of his then hearers, we can avouch, still retain a lively recollection of the intense curiosity and interest which these able lectures excited. During his residence at Lewes, he was in general actively engaged in some literary occupation, independent of the duties of his ministry. He also opened a boarding school which he conducted successfully for some years. He was mainly instrumental, with other liberal gentlemen of the place, in establishing a 'Mechanics' Institute in Lewes, in 1825; and afterwards gave lectures to the members in chemistry, electricity galvanism, &c. &c.. He was a man of great industry in doing good, of a public and benevolent spirit. In 1824, he published a literary work on which he had been long arduously engaged, entitled '*The History and Antiquities of Lewes, and its vicinity*;' two volumes quarto. This is a work of the brightest merit in its kind. It procured for its author the respect and friendship of many eminent persons, and led the Antiquarian society to bestow upon him their fellowship. It may be stated here, that he published another and a similar work, in 1835, on the '*History and Antiquities of the County of Sussex*.' Having

been settled at Lewes for ten years, his congregation being reduced by the death of some of its wealthiest and most important members, and above all his school being much injured through the influence of political enmity on account of the active part he had taken on the liberal side in public affairs, Mr. Horsfield, with his increasing family became not unwilling to remove. Accordingly, in December, 1827, to the sincere and deep regret of his old congregation, he accepted an invitation from the society of Unitarian Christians at Taunton, in Somersetshire. Some unpleasant circumstances in the state of the congregation there, rendered his situation for some time a delicate and difficult one; but it is confidently believed, that he conducted himself in it with prudence and kindness towards all. It is certain that he secured the warmest friendship of many estimable persons, especially of the late excellent J. Warren, Esq. Here he again engaged laboriously in the work of tuition, and at the same time devoted himself with the utmost energy to the discharge of his duties as a Christian minister. He now also cultivated very assiduously an art to which he had always been much attached, and in which he at length attained a high degree of proficiency,—that of oil colour painting. Many of his pictures are surprisingly good for the works of an amateur. This elegant occupation was his perpetual solace and delight in the bosom of his family. At the end of the year 1835, Mr. Horsfield removed to Chowbent, in Lancashire, to become the pastor of the worthy and respectable congregation, previously under the charge of the late Rev. B. R. Davis. Here he appeared at length to be most happily situated, and all his [prospects were brightening. His hearers were exceedingly attached to him. They had lately built two spacious rooms, intended for a Mechanics' Institute, lecture rooms, and school rooms, and had made great improvements in the parsonage house for his accommodation; in return for which, it was the wish of his soul to spend many useful years of ministerial service amongst them. But alas! how precarious are all our earthly hopes. In the beginning of August last, being at the time seriously indisposed, he went by appointment to preach a charity sermon in Platt Chapel, near Manchester. He was brought home in a chaise on the 14th of that month, dangerously ill and expired on the 26th, being only 45 years of age. He was followed to the grave by almost the whole of his mourning congregation. To his afflicted widow and children it is needless to say, the loss of him is truly irreparable on earth. But they will look for consolation where he ever taught them to seek it; and the heavenly friend of the sorrowful, we trust, will grant his blessing on the generous efforts of earthly friends for their succour and comfort. The recollection of the virtues and abilities of the deceased, will cause his name to be ever dear to many who knew him thoroughly. We cannot as a body of Christians, well afford to lose such men and such ministers. We should therefore esteem them very highly in love for their works sake, whilst they are living, and should suitably honour their memory when they are dead. H. A.

MONTHLY RECORD.

[UNDER this head we shall present our readers with a condensed statement of such facts and opinions as will give them, we trust, some idea of what is going on in the religious world. We shall study to prepare the article in a Catholic spirit. Our object will be to record benevolent exertion, in whatever form it may appear, and in whatever party it may be found. If faithfulness to truth and duty occasionally impress upon us the painful necessity of exposing ignorance and bigotry, a task from which we will not shrink upon all proper occasions, yet we will endeavour to remember that our work, as well as inclination, lies in the contrary direction. For our '*Monthly Record*,' we shall glean from the wide field of intellectual, moral and religious exertion, such facts and proceedings, which, while they do honour to Christianity, are calculated to promote the present and future interests of man. The co-operation of those who are favourable to our design is earnestly solicited.]

SPLENDID DONATION.—A few weeks since, at the close of Mr. Addam's lectures on Mechanics, before the Bath instruction society, the *Rev. W. D. Willis*, the honorary secretary, announced that a sum of money, amounting to *one thousand pounds*, had been placed at his disposal, and that he had advised it to be applied to the 'Bath society for promoting a fund for the maintenance of additional curates in populous parishes;' and the 'Bath general instruction society' He stated that he only regretted that he was not empowered to mention the donor's name.

METHODISM IN AMERICA.—The following is given as the state of the Methodist Episcopal church in the United States, for the year ending September 1837: Coloured 76,243; Indians 2, 695; Whites 570,123; Travelling preachers 2,934; Supernumeraries 214: Total 658,157. From this their appears a decrease of near five thousand members since last year. It is also stated that there are now more ministers in the Methodist Episcopal church engaged in the anti-slavery cause, than can be found in any other denomination of Christians at the North.

PRIMITIVE METHODISTS. This religious sect rose up 27 years ago; their first class was formed of ten members residing in an obscure village. Their first Conference was held in 1820, and the society organized. At present they have 460 travelling preachers; 5343 local preachers; 65,277 members; 923 chapels, and nearly 50,000 children in their Sunday schools. One of their preachers observed at a late meeting, that as their society did not originate in disaffection and schism, but simply in a zeal for the conversion of sinners, they had never made it an object to rob or proselyte the members of other churches, but had endeavoured to extend their cause by a perpetuation of the means which brought them into existence; that is by a love for souls and a zeal for doing good.'

MUNIFICENT BEQUEST.—The sum of 1120*l.* has been bequeathed by the late A. Mason Esq. of Dublin, for the founding of a school for

improving the education of young men appointed to the work of the ministry by the Wesleyan Methodist Conference.

A USEFUL HINT TO MINISTERS OF THE GOSPEL.—The Rev, Timothy East of the Independent denomination, Birmingham, in a letter to the Mechanics of that town, offers, if they are willing to receive his gratuitous services, to preach to them on Tuesday evenings, at Ebenezer Chapel, the use of which he offers them. He observes, 'I invite your attendance not to hear me, but to hear the truth which I may preach, and who can tell what the final results of these services may be? I shall, as when I stood up before you in the open air, depart from the more set style of pulpit preaching, and adopt the familiar—the plain—the popular mode of address.'

This is as it should be. We hope the Mechanics of Birmingham will accept the offer, and that other ministers in our large towns will follow the example. This influence of the pulpit has never yet been brought to bear on the great mass of the people. And why should our churches and chapels be closed six days out of seven, or our ministers precluded from treating in a plain and familiar manner all such subjects as have an immediate bearing on any of the great interests of humanity? Much that is practicable, yet remains to be tried and done.

THE CHURCH PASTORAL AID SOCIETY.—This society was established in February, 1836, in order to render aid to those clergymen who were anxious to bring the *entire* population of their respective parishes under religious culture, but who have not the means of efficiently attaining their wish. The society since its establishment has voted grants to the amount of 5,400*l.*, by means of which more than seventy clergymen have received assistance in superintending their respective flocks. Of this amount twelve hold incumbencies in the County of Lancaster, and four in the town of Manchester alone; the grants for the latter amounting collectively to 300*l.* a year.

THE RECORD NEWSPAPER AND THE SOCIETY FOR PROMOTING USEFUL KNOWLEDGE.—*The Record* (the organ of the evangelical clergy) prefers the serious charge of *infidelity* against the Society for the Diffusion of Useful Knowledge, founded upon the article *Jesus Christ*, in the seventh volume of the Penny Cyclopædia. We, of course, had the curiosity to turn to the article in question, and found, (we will not say to our astonishment, for we had confidence in the veracity and sound judgment of those who superintend the society's publication) that it consisted of a judicious abridgement of facts collected from the gospel narratives themselves! What else should it be in a cyclopædia, a book intended for general reference and for the use of all parties? Really nothing will satisfy these people but the giving of an undue prominence to their peculiar opinions, in every publication that has the remotest connection with religion. We look upon this attempt to prejudice the public mind against a great national work—a work that is especially intended for the

people, to be most disreputable and unjust. The *Penny Cyclopædia* is an honour to the age in which we live. And it is the bounden duty of the friends of human happiness and improvement to see that those who are labouring for the accomplishment of a nation's welfare, are not thwarted by the bigoted adherents to narrow and exclusive systems.

The same print has lately fallen foul on *Dr. Channing*, and administrators a sharpe rebuke to a writer in the *Eclectic Review*, for having spoken in praise of the Doctor's pamphlet on 'The Annexation of Texas to the United States.' We will give a short specimen:—'In the November number of the *Eclectic Review*, the notorious Socinian, Dr. Channing, the Priestley of America, the public denier of the only Lord God, even our Saviour Jesus Christ, the avowed enemy of the gospel, as received by true Christians, is spoken of in terms of unmeasured praise.' As a set-off against such vulgar and ignorant abuse of one of the greatest moral writers of the age, we will adopt the words of the *Quarterly Review*, No. 57. In reference to Channing it is said:—'*One of those men who are a blessing and an honour to their generation and their country.*'

THE REV. JACOB ABBOTT.—Considerable discussion has been carried on of late in some of the religious prints of this country, as to the orthodoxy of this popular writer. Even the *Record* has been accused of semi-socinianism—which appears wonderous strange after the specimen we have just seen—because it refused the dissection of Mr. Abbott's writings in its columns, till a reply shall have been received from that gentleman himself. The rumours and discussions seem to have alarmed many of the good people, Mr. Seeley, the publisher, in particular; who, lest he might be supposed to have incurred the guilt of being a vender of heresy, quotes from a letter of Mr. Abbott to his brother, to shew that Mr. Abbott was no Socinian. When that gentleman's declaration of faith shall reach our shores, the fears that have been excited will probably be soon allayed. In the mean time we recommend those who entertain them, to carry out in their judgment and actions, the charitable spirit and the many excellent practical principles of Mr. Abbott's writings.

METROPOLITAN COLLEGES.—It is gratifying to observe the liberal support which is given to these important institutions. If they continue to be supported with the same spirit they must eventually confer a lasting good upon the nation. Dr. Warneford, of Moreton, has presented the sum of 1000*l.* for the establishment of medical prizes in the King's College. A similar sum was lately presented to University College, by Mr. Brundrett.

SLAVERY.—This exciting subject is receiving increased attention both in this country and in America. A most disgraceful anti-abolition riot attended with loss of life, occurred a short time since at Alton in the State of Illinois. The Rev. Mr. Lovejoy, an abolitionist, and who conducted a newspaper in that place, was killed while defending his person and property! A meeting of upwards of 130 delegates from the different anti-slavery societies of Great Britain and Ireland, was held in London a few weeks since, to consider the best means of securing immediately the ad-

vantages of the abolition act. The condition of the apprentices—as the slaves are now called—in the West India possessions, was represented as bad, and in some cases even worse, under the present plan of gradual emancipation, than it was before the country paid twenty millions for the freedom of the slaves! Much discussion took place; the meeting was continued for five days; a memorial was presented to Lord Melbourne, recommending that the system of apprenticeship should terminate in August, 1838. Petitions also have been presented to the legislature to the like effect.

ERRATA.

Page 10, line 25, for *edges* read *hedges*.

13, 40, *universal* read *unusual*.

17, 23, *position* read *portion*.

20, 28, insert *as before* to *feel*.

20, 33, for *refugee* read *refuge*.

PART I OF CHRISTIAN SEER.

Page 535, line 36, for *commands* read *command*.

536, 15, *dear* read *clear*.

537, 19, *intending* read *intruding*.

538, 18, *dearly* read *clearly*.

541, 37, *Hezekiel* read *Hezekiah*.

— 40, *Antedeluvian* read *antediluvian*.

583, 30, *multitudinously* read *multitudinously*.

PART III OF CHRISTIAN SEER.

Page 661, line 39, *dele with*.

662, 11, for *While* read *while*.

— 15, *While* read *while*.

663, 14, *that* read *than*.

665, 4, *ought* read *ought*.

— 17, *seamen's* read *seaman's*.

— 20, *burying* read *burying*.

667, 26, *revealed* read *reversed*.

— 28, *cause* read *course*.

668, 13, *dele not*.

669, 14, for *revolution* read *relation*.

670, 32, *hearts* read *health*.

PART IV OF CHRISTIAN SEER.

Page 704, line 29, for *course* read *force*.

708, 21, *disbelief* to read *disregard of*.

— 26, *animal* read *criminal*.

712, 1, *band* read *hard*.

N. B. The phrase '*cement of creation*' in No. VI, page 669, line 40, is also an error.

Page 733, line 2, for *autumnal* read *autumn*.

TO CORRESPONDENTS.

Received No. I of 'The Influence of the Social Affections in the Formation of Character;' No. I of 'Recollections of Children; a Doer of Good;' No. I of 'The Doctrines of the Cross; Redemption;' also, the 'Address delivered to the Students of Manchester College, York, in 1835;' two packages from Miriam: all of which will appear in our pages. A. will see that her favors have come to hand. If the extracts offered by R. M. M. are *original* they will be acceptable.

We do not feel at liberty to insert in the present volume remarks on papers contained in the last volume; but if E. T. will throw his observations into an independent shape, we shall be glad to give them insertion.

We have to acknowledge the receipt of a parcel from Dr. Henry Ware, Jun., containing the 2nd and 3rd vol. of Noyes's Translation of the Prophets, &c.

Mr. H. B. Fearon's announcement of his intention to take five copies monthly of the *Christian Teacher*, has afforded gratification to the Editors.

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*. No. XVI., commencing Vol. III., appeared on January 1st., 1838; No. XVII. will be published February 1, 1838.

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ADDRESS DELIVERED TO THE STUDENTS OF MANCHESTER COLLEGE, YORK, AT THE QUARTERLY EXAMINATION IN THE SPRING OF 1835.

GENTLEMEN—It is not probable that I shall often, and it is more than possible that I may never again, enjoy the opportunity of addressing you from this place. I am sincerely desirous therefore that the few words of friendly advice which it is now my duty to offer, may prove practically useful to you. To ensure this result, I cannot, I think, do better than ground them on my own experience as a member of that profession to which the greater number of you are destined to belong. In taking leave of a neighbourhood in which I have spent so many years of my life,—*happy* years I am bound in gratitude to call them, though in my lot, as in that of other men, pain and pleasure, joy and sorrow, have been mingled,—it is natural for *me*, and may perhaps suggest some reflections not unprofitable to *you*, to look back, and review in thought the days that I have spent, as a student, and as a minister, in this northern part of our island.

And here let me gratify my feelings by observing, that, wherever my future lot may be cast, to remember Yorkshire will always be pleasant to me,—‘*nec me meminisse pigebit.*’ Here I have enjoyed many of the best blessings and purest pleasures, both of youth and maturity; here the greater number of my earliest and latest friendships have been formed; and here, if I am destined to enjoy any portion of usefulness or happiness hereafter, the seed of it has been chiefly sown. It is more than twenty-one years now, Gentlemen, since I was a student of this institution, and partook of advantages similar, though not equal, (for years give wisdom to well-governed societies, as well as to reflective individuals,) to those of which you are partakers. Nevertheless I have not forgotten to feel grateful for them, nor have I ceased to regret that, while they were within my reach, I did not value and improve them more. In reviewing the three years which I spent at York, under the able and kind superintendence of two of your tutors, and in friendly companionship during the greater part of the time with the third, I find, as you will all of you probably do on a similar retrospection, subjects both of agreeable and painful reminiscence,—sources both of satisfaction and regret. One or two of these I will mention, in the hope that some of you may profit by my experience. And in the first place, I recollect with pleasure that I ever felt and cherished towards all my instructors those feelings of mingled affection and respect which their high intellectual and moral endowments were fitted to excite, and which served both to quicken my attention and to deepen my interest in the lessons which they gave.

The understanding and the heart act reciprocally on each other: when the latter is interested the former is much more likely to be impressed: the instructions of those towards whom friendly feelings are cherished sink deeper, abide longer, and more surely fructify. 'Their doctrine drops as the rain; their speech distils as the dew,—as the small rain upon the tender herb, and as the showers upon the grass.' Perhaps it will be said that it is the teacher's affair, not the pupil's, to secure this desirable result: I reply that it is the affair of both: even when the rain and the dew are softest and most refreshing, the soil may be too hard for them to penetrate. Students too often regard their tutors,—as school-boys their pedagogues,—with causeless hostility, with what may be justly termed an ignorant impatience of needful and wholesome discipline. They carry with them to the College the childish prejudices and animosities of the school; and, instead of seeing and revering in the wise and kind instructor, the 'guide, philosopher, and friend,' regard him as a tyrant whose injunctions indeed must be attended to, and whose decrees may not be openly disputed, but whom it is justifiable to disobey, and to treat with disrespect, whenever detection can be avoided, and impunity relied on. I take no particle of credit to myself that such was not my case, for I ascribe it altogether to happy circumstances in my previous training, of which I was not the cause,—but I have heartfelt pleasure in the recollection that during my college life, both here and elsewhere, I always looked for and found in my instructors personal friends, disposed to estimate any thing that was good in my conduct at more than its full value, indulgent to my failings, and lenient to my faults. Most of them are still living,—one or two highly valued ones are no more. I trust I shall cherish the friendship of the living, and the grateful recollection of the dead, as valuable possessions to my latest day. Take it for granted, my young friends,—you may safely do so,—that you have friends in your instructors; think of them, speak of them, treat them, as such, and rest assured that you will not be disappointed. If I know any thing of those excellent men who preside over your studies, and I have had good opportunities of knowing them, there is not one of their number who would withhold his cordial good-will and active friendship from any student whom he knew to be anxious to obtain and diligent to deserve them. My own experience, I believe, has been a most fortunate one, nevertheless I have little hesitation in laying it down as a general position, that docile and grateful pupils,—even where there is no large measure of talent,—are almost sure to find friendly instructors. For such pupils a kind interest is awakened even in the minds of those who have little in them of that aptness to teach, which may be regarded as the true spirit of their calling. I recollect also with pleasure that when a student I

acted for the most part, if not uniformly, upon a principle early formed, and the justice of which I have never since found reason to doubt, that with the discipline and the laws of the collegiate institutions to which I belonged I had nothing to do, during the term of my discipleship, but to conform to and obey them. As a citizen, I believe I need hardly say, I am no lover of despotism, oligarchy, or as the word is generally understood,—wealth and title being regarded as the distinguishing mark of superiority,—of aristocracy. I may confess, however, that so far as the government of children in a family, of boys in a school, or even of students in a college is concerned, I am somewhat of an absolutist. I would have no laws made without reason either for youths or men, nor any stricter laws enjoined than may be found, on mature reflection, necessary or desirable,—but I should not be for giving to those who are still in their nonage and pupilage, any share whatsoever of the legislative power. In this case, even while I was myself a minor and a pupil, I entirely approved, and still approve of old Homer's doctrine, not perhaps in his own application of the words peculiarly grateful to my ears,—

Οὐκ αγαθή πολυκοιρανιη—ἕϊς κοίρανος ἐστω.

Conform, my young friends,—respectfully, promptly, and unreservedly conform,—to the laws and discipline of the institution to which you belong, and you will then have it in your power, at a subsequent period, to bear a weighty, well-judged, unsuspected, practical testimony to the nature and mode of their operation: you will be able to say what have been the results of their action after a fair and full trial, and will not be accused of being biased in your decision by that love of license as distinguished from liberty, and that prospective impatience of restraint, which are so natural, and yet at the same time so necessary to be counteracted, in young and ardent minds. The protests of school-boys and students, or even of ignorant and headstrong men, against the regulations to which their submission is required, seldom have much weight, or deserve to have any. None are so likely to be heard, when they ask for changes in the existing laws of any society, as those who can truly say, that a long course of intelligent and dignified submission has qualified them to form a deliberate and impartial opinion of the mode in which they act, and of the practical advantages and disadvantages by which they are attended. In the alteration of the laws, who has so good a right to have a voice as he who has conscientiously obeyed them, during the period that they have remained in force? To all those, therefore, who are still in a state of pupilage, I would say,—whatsoever discipline your instructors enforce, whatsoever laws they impose, so long as they do not require of you any thing positively wrong, yield an unconstrained and cheerful

submission ; and reserve objections to a future period, when pupilage shall have ceased, and the arguments of the matured and reflective mind may be justly expected to produce their influence on other minds.

Once more ; I remember with pleasure that, during the period of my residence here, the utmost unanimity prevailed amongst all the students, whether intended for the ministerial or any other profession ; there was no jealousy, or invidious distinction of any kind, between the lay and the divinity students ; we associated together freely, and interchanged our ideas pleasantly and profitably. Very pleasant to me, and I doubt not to all of our associates who still survive,—for some are numbered with the dead—sweet, and peaceful, and hopeful be their rest,—is the recollection of those days. My young friends, cherish diligently, I charge you, the spirit of mutual good-will and friendly fellowship. Judge each other candidly and kindly. In every one of you there are, doubtless, excellencies to admire, as well as frailties and follies to regret. Be not less quicksighted to the former in your companions, than to the latter. Even if there should be tares amongst your wheat, weeds in your garden, extract the honey from them. See, and prize, and cultivate all the *good* qualities of your fellow students, and where, and when, and so far as you are able correct or mitigate their *bad* ones. In apostolic phrase, ‘If any of you are overtaken in a fault, let the rest restore such a one in the spirit of meekness, considering themselves, lest they also should be tempted.’ ‘Bear ye one another’s burdens, and so fulfil the law of Christ.’ The friendships of youth are generally more permanent than those of childhood. Formed before the heart has lost any of its warmth, or the feelings of any of their ardour, they rest for the most part on a wider basis of knowledge and experience, and contain a larger portion of the substantial and essential ingredient of intelligent esteem : they are frequently found therefore to survive the attachments of an earlier period, and to last for life. I need not say that when they do so, they cannot be too highly prized. ‘A faithful friend,’ says the son of Sirac, ‘is the medicine of life, and they that fear the Lord shall find him.’ Lose not then this precious meed of virtue by any wilful neglect of the cultivation of benevolent feeling, by any wanton trifling with the sensibilities of those around you, much less by the deliberate infliction of injury or insult. Endeavour to deserve and to obtain each other’s friendship, or at least esteem : so shall you carry with you recollections of this period of your life that will help to gladden every future one,—recollections that will remain when those of whom they remind you, shall have vanished from your view ; that shall preserve a place in the realms of thought perchance for many whose place on earth shall know them no more. Some such recollections do I gladly cherish, and would deeply grieve to lose.

But I have intimated that *all* my reminiscences are not pleasing. Some of those which are least so would lead me to caution you against indulging a taste for light and desultory reading, and allowing your attention to be frequently diverted by the mere flowers of literature from the cultivation of its substantial fruits and life-supplying esculents. Attend to the tillage of your fields first, and then enjoy yourselves amongst the flowers of your gardens, if you will. Let business of every kind be *first* attended to: the less agreeable it is, the more desirable is it that it should not be deferred. Let lectures be first prepared, and orations or sermons written, before the interesting poem, narrative, pamphlet, or prose epic, vulgarly called a novel, (if no such thing as this last is heard of in these days within academical bounds, I stand rebuked for mentioning it,) is taken in hand.

If there is any one mental habit which my own experience, (I do not pretend to say of the most favourable kind,—it is one of the few advantages of error that it shows us the value of truth,) or my observation of the experience of other men, would lead me to rank higher than another, as a means of usefulness, and a source of happiness—of that happiness which consists in peace and composure combined with vigour and activity of mind, it is *method*. If you would effect the greatest quantity of good that you are capable of effecting, at the least expence of time and labour,—if you would do full or even decent justice to your own powers,—if you would not frequently experience the disappointment of falling short of your own expectations, and leaving your own standard of attainable excellence unattained, be methodical, have ‘a rule of life;’ economise, that you may improve to the utmost, all the talents, means and opportunities that God has given to you. Virtue has few more powerful auxiliaries than method, attention to which is, in truth, itself a virtue of no mean rank, and as such should be inculcated early and diligently on the youthful mind. To the want of this many persons, if they were to confess the truth, would ascribe a large proportion of the most serious difficulties, trials and troubles to which they have been exposed during life; ‘*experto credite.*’

I have dwelt so long on the recollections of my college life, that I have hardly left myself time to lay before you the practical hints which I proposed to ground on my subsequent experience as a minister. Not one, however, could I have suggested, in this connection, much more practically important than that on which I have just been dwelling. The duties of a minister, especially if his congregation be large, and more especially if he have the additional care of a family of his own, are very numerous and laborious. The services of the pulpit must be regularly and diligently provided for; pastoral visiting and catechetical instruction ought by no means to be neglected: and if he would preserve the

health and vigour of his own mind, as well as provide a sufficient variety of wholesome and nutritious food for the minds of others, the faithful minister must read, and think, and pray: a portion of his time, and that no inconsiderable one, must be spent in the study and the closet. Add then the degree of attention that must be necessarily devoted to a husband's and a parent's cares and duties, as well as to needful exercise and relaxation, and it will be abundantly obvious that, where power and energy of mind, however great, are not united with methodical habits, much must be neglected or done imperfectly, and occasion given for many painful regrets. Rest assured, my young friends, that whether experience teaches you method or not, it will at least convince you of its paramount importance. Learn the lesson early then, if you would not learn it late and painfully, or expose yourselves to the still greater evils, sure to result from not having learned it at all.

One or two other hints of less importance allow me briefly to throw out. With respect to your pulpit services, the sermon should not, I think, be allowed to engross the attention so exclusively as it is wont to do amongst us: a due portion of time should be given to the preparation of the devotional services, so as to impart to them that degree of variety, without which they will be little likely to arrest attention or excite interest, but will seem, on the contrary, to have all the disadvantages of liturgical forms without their advantages,—passing as familiar sounds over the ear, without being caught by the fore-glancing eye, or distinctly anticipated in their full meaning by the reflective mind. Free prayer, as it is sometimes improperly called, conducted by pre-composed forms, when the number of those forms is few, and when they are consequently often repeated, appears to me of all the modes of social prayer, the least desirable. It has neither the sacred familiarity of the written form, putting the worshipper in complete possession of the subject matter of his prayer, and enabling him to realize distinctly each separate petition: nor yet has it the warm glow of prayer really free,—poured forth, that is, from the full and overflowing mind, in the moment of excitement. It is surely a matter of no small importance that in our devotional services we should have the sympathy of our fellow-worshippers; but how can we expect this if a due proportion of time is not devoted to preparation for them? If we wish to pray as well as to preach efficiently, the prayers of the church will be preceded by the prayers and meditations of the closet.

Again, in selecting the subjects of discourses for the pulpit, it has suggested itself to me, that we should not allow ourselves to be guided too exclusively by our predominant tastes and feelings, but should endeavour to give as full and comprehensive a view as possible of Christian doctrine and duty,—to declare, as the apostle

expresses it, 'the *whole* counsel of God.' Every man has his favourite topics, trains of thought in which his mind runs, as along a rail-road which it has formed for itself, with peculiar facility and pleasure; but of pursuing these he is not by any means likely to become so soon wearied, as his audience will be of hearing them pursued. The monotony of that which we ourselves delight in is as good as variety, if not better to most of us: it does not follow, however, that it is equally interesting to other people; and hence the danger that he who does not take some pains to vary his subjects, as well as his texts, (I need not point out the difference to any one at all behind the curtain of our profession, —we are most of us I believe aware that a change of text does not necessarily imply a change of subject,) may not only omit to treat of much that is important, but may also, without being sensible of it, repeat himself, and take his hearers again and again over ground with which he has already rendered them perfectly familiar, and of which, not sympathizing in his peculiar taste, they may naturally feel more struck with the sameness than the beauty. Nor is it less desirable for ourselves, than for our congregations, that we should take as wide a range as possible, and familiarize our minds with all the various departments of the science of Christian doctrine and duty, that so we may not be led either to exaggerate or depreciate the importance of any one of them.

With respect to the second branch of a minister's duty, pastoral visiting, allow me to give it as my experience, that it cannot without serious loss be dispensed with. One friendly visit, one confidential conversation, may do, and often has done, more good than many sermons, besides giving those very sermons an efficiency that without such visits they would never have had. 'Truth,' we all know, 'prevails with double sway' from the lips of virtuous friendship; and it follows, as an obvious practical consequence, that the minister ought to be, *if possible*, the private and domestic friend of as many of his congregation as will permit him to be so. I know indeed by experience the great difficulty of reconciling the due performance of this duty with that of others which cannot be neglected. I admit, likewise, that the endeavour to act rightly in this respect may itself lead young ministers, especially if their tastes and habits are social, into a most dangerous temptation. Few things, I grant, are more to be deprecated than a taste for gossiping, a love of lounging and small talk. Against these the author of 'The Autobiography of a Dissenting Minister,'—(a book which, however bad may be the spirit in which it is written, contains, in my opinion, many scenes sketched from the life, and some truths worthy of the serious consideration both of ministers and congregations,) has done well in seriously cautioning the rising members of our profession. Nevertheless the abuse of a good thing is no

argument against its use; it is quite possible to visit without gossiping; we may cultivate the friendship of our hearers for the best purposes, without encouraging any habits of idle and frivolous conversation, either in them or ourselves; and to do so appears to me a sacred duty. It cannot be done, however, effectually without much activity and order in the distribution of time, so as to prevent the encroachment of social upon private duties of greater concernment. It is an undoubted truth, that he who neglects the latter cannot properly discharge the former: here too our charity must *begin* at home; he who neglects the cultivation and improvement of his own mind, will vainly attempt to improve the minds of others.

Let me conclude, then, with urging upon you, what I have already intimated, that the duties of the study and the closet should have their due portion of time and attention sacredly set apart for them in the plan of daily life. As Julius Cæsar, in the midst of battles, still found time, according to the poet Lucan, for his favourite study of astronomy, and seldom left the starry heavens long unperused; so do you also, my young friends, accustom yourselves to look upwards, and in the silence of nature and the stillness of solitude, when no eyes but those of heaven rest upon you, to contemplate the sublimities of a higher world, and of Him by whose presence all its glorious lights are kindled. Sacredly reserve certain hours of each day, permitting only higher and more pressing duties of piety and charity to interfere, for serious reading, self-examination, meditation and prayer,—for self-cultivation, in short, in all its branches. I know, indeed, that self-cultivation ought to be the business of *all* hours,—but I contend that it is much more likely to be made so, by those who devote some hours to it directly and exclusively. Neither, I would urge, let study properly so called, be neglected; *properly so called*, I say, for mere miscellaneous reading, the chance perusal of ephemeral literature, it ought to be remembered, does not deserve the name. Such reading may doubtless help to fertilize the mind; if it were absolutely of no benefit, sad indeed would be the fate of those multitudes of literary gentlemen at large, who spend all their time in sauntering backwards and forwards on the low grounds of Parnassus: but it cannot be expected to produce the effects that regular and systematic study will. The winds as they pass over, and the streams as they descend, deposit nourishment on the soil, it is true, but the wise husbandman does not trust to these; he brings that peculiar kind of nourishment which he thinks most suitable from a distance, and distributes it over his fields, and ploughs it in, and then, having sown his seed, expects, with firm trust in the bounty of heaven, a far larger harvest than the scant manuring of the elements would have provided for him. Study is the tillage of the

intellectual soil: it must not be neglected by those who would teach with effect either in public or private, who would minister usefully either to their congregations or their own families.

Allow me, in conclusion, to unite, with sincere congratulations on the result of the present examination, in which, for the most part, you have so creditably distinguished yourselves, my best wishes for your future welfare,—for your continued diligence and proficiency as students, and for your subsequent usefulness and eminence, whether as ministers of Christ's gospel, or as Christian laymen. May you be as 'salt of the earth,'—as 'lights of the world,'—as 'cities set upon the hills,' which lift into the pure air their well-proportioned domes and sky-piercing spires,—which 'cannot be hidden,' and which none who see them would wish to hide!

To you, and to my much valued friends, your instructors and mine, with whom my future intercourse here, though I trust it may be occasionally renewed, will be necessarily less frequent, I now bid a kind and cordial—how painful is it to say the word to those whom we love and esteem—a kind and cordial farewell.

OMNIPRESENCE OF THE DEITY.

Where'er ye look, where'er
The foot of man hath trod,
Ye trace the hand of heaven there,
The footsteps of our God.

The realms of space go seek!
Those realms His glory fills;—
Of Him the lonely deserts speak,—
The everlasting hills.

The sun,—the stars of night,
Utter His mighty name;
And heaven and earth and sea unite
His presence to proclaim.

Lord of the worlds! Creator God!
With trembling fear I kneel,—
I look upon thy vast abode,
And less than nothing feel.

J. R. W.

K

SPRING SONGS.

Beneath the old black thorn
 Young primrose buds are springing;
 Haste! lingerers, haste! fear not the blast,
 Have ye not heard for some days past,
 The snow-drop's pearl bell ringing?

And see in yonder dell
 Where the poplars shelter make,
 The violets ope their deep blue eyes,
 And offer incense to the skies,
 From every mossy brake.

'Tis spring, rejoice! rejoice!
 The air is filled with mirth,—
 Bright sunshine wakens every heart,
 In nature's joy to take a part,—
 Rejoice! rejoice! Oh earth!

A.

Birds of the leafy wood,
 Oh how I love your notes!
 My spirit rises when each matin hymn
 Upon the pure air floats..

Gladness is on the earth,
 The song-gush meets the dawn
 Which smiles to see such joy await its steps,
 Thro' every bower and lawn.

One thrilling song of praise
 From every tree is heard,
 My heart! Oh join the throng and gladly ask
 A blessing on the bird.

Flowers of the leafy wood,
 Oh how I love your bells!
 My soul rejoices as each wakening bud
 Its tale of wonder tells.

Ye slept thro' winter deep!
 And dim was many a hearth;
 But a spirit breathed, and ye rose again,
 From your chilly bed of earth.

Ye who can read the page
Open thro' all earth's bowers,
Oh join with me, and from your hearts breathe forth
A blessing on the flowers.

A.

OBSERVATIONS ON RELIGION IN AMERICA.

II.

CATHOLICS.

THE proneness of the people of the United States to rely upon authority is often spoken of as an ultimate fact,—as something inherent in the constitution of American mind. But in truth, American mind is like all other mind; and any peculiar strength or weakness which it manifests shews only how some universal aspiration or propensity may become exalted or exaggerated through the influence of the circumstances amidst which it exists. Men have every where a tendency to lean on something stronger than themselves,—on some visible established power, on antiquity, or on the majority of those who surround them. The Jews in their idolatries testified this: the supporters of the Church of England testify it now; and the second and third generations of dissenters who revert to the church. The Americans shew it in the course of their action upon the question of slavery, and in their deficiency of religious freedom. In the countries of the old world, there is something to lean upon in the government of every region. Potentates and their ministers manage the affairs of society, and the people look up or look on in a state of repose and a spirit of trust. The repose is ignoble and harassed by tyranny, and the trust is ill-grounded: but still there is an established power to lean upon, and minds which are least disposed to surrender themselves to authority act in other departments, and work out for themselves a philosophical and religious freedom. In America, the case is reversed. There is no hereditary government to be relied upon. Every man is compelled to do something perpetually towards building up social authority, instead of going to sleep upon it. As elsewhere, the majority seek support, and shrink from the due degree of independent action: but the really active and independent put out their force in politics, while the kindred minds of the old world are busy about science, philosophy and religion. The Americans in general must have a resting place for their minds, like the generality of other people: and they find it in their learned men, and especially in the clergy.

As I have before said, the number is considerable of those who

either do not embrace Christianity at all, or who profess it for other reasons than belief in it. Putting these aside, and speaking only of sincere believers in Christianity, it appears to me that their repose upon authority is so profound, that, were it not for differences among the clergy themselves, the religious affairs of America would go on as quietly as the political administration of Austria. Happily, the clergy of a country where there is no religious establishment can never unite and co-operate so as to enslave the minds of the nation. They can devise no organization which is permanent; no precautions which obviate heresy; and each sect is from time to time shaken in its reliance upon its leaders; and its members are compelled to choose among its schools and creeds and priests.

If this be, as I think it is, the state of mind of the religious world of America, it is no wonder that the Catholic religion spreads there as it does. The probability seems to be that it will continue to spread till it has included a larger number than any other denomination, if indeed this has not already been done. The chief obstacle which it has to contend with is popular prejudice, which, being unjust in its nature and absurd in its degree, is giving ground every day. My own belief is that if the Catholic religion could be generally understood in the country as it is professed there, it would presently include the great majority of the religious world in the United States. At present, it is not at all understood by the Protestant sects, many of whom embrace what appear to us its worst points, and are subject to its most dangerous liabilities. They fear, denounce and, in some cases, persecute a religion which they conceive of as we do of the darkest superstitions of the dark ages. They do not know which to dread most, the spiritual or political dangers which this religion is bringing in. They see visions of plotting popes and emperors, scoffing at the republic from afar; and are full of warnings against the corruptions of convents, and the treason, sensuality and murder with which they hold this religion to be chargeable now, as in times past. Of course, such delusion and exaggeration produce a reaction. Many have means of learning that such charges are not true; and of these not a few enter the pale of the Catholic church with a zeal which is a natural consequence, in minds of a certain cast, of relief from panic, and contrition for injustice. In regard to the Catholic faith, the religious world of the United States interested in the subject, is almost all included in the two parties of Catholics and enemies of the Catholic faith. Those who are content to let things take their course, and who neither love nor fear the growing faith, are chiefly to be found out of the pale of any sect. There are, of course, large numbers who neither know nor care any thing about the matter, one way or another.

As to what the Catholics in the United States really are, it is exceedingly difficult for a stranger to obtain any clear idea. Almost all that can be ascertained is of a negative character. While they are daily charged with all manner of turbulence, and every kind of atrocity, there is a total absence of evidence with regard to all these aspersions. I am disposed to think them as quiescent a religious sect as has ever been exposed to calumny and injury. Their tone in print is moderate and complacent; they steadily proceed in their labours of charity and proselyting; very little boasting, very little complaint is heard from them; and their imputed qualities seem to have been transferred to their chief foes, the Presbyterians.

The first European settlers of Maryland, Florida, Louisiana and Missouri were Catholics. Lord Baltimore, in colonizing Maryland, set an example of moderation and liberality which some people in America will scarcely believe could be found in a papist. By the charter, drawn up by Lord Baltimore, no preference was given to any Christian sect, and perfect equality in religious rights was decreed. He was the first Christian lawgiver who adopted religious freedom as the basis of the state. In the new asylum to which Roman Catholics retreated from the oppression of laws at home, Protestants were sheltered from Protestant intolerance. Part of the oath of the Governor of Maryland was, 'I will not, by myself or any other, directly or indirectly, trouble, molest, or discountenance, any person professing to believe in Jesus Christ, for or in respect of religion.' It is true, no toleration was here promised to any but Christians. The liberality was not unbounded; but it was as great as could be expected in 1634, and far greater than the existing foes of the Catholics are able to understand. In 1649, when the English Parliament was rapidly gaining ground upon the king, the Roman Catholics of Maryland passed a statute for the maintenance of religious freedom, in the spirit of which their successors on the soil seem to have acted with remarkable consistency, to this day. A part of the statute is as follows:—'And whereas the enforcing of the conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practised, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and amity among the inhabitants, no person within this province, professing to believe in Jesus Christ, shall be any ways troubled, molested, or discountenanced, for his or her religion, or in the free exercise thereof.'

The first Roman Catholic see in the United States was created in 1790, when Dr. Carroll was made Bishop of Baltimore. Some years after he was appointed archbishop. The faith has made steady progress since that time. At present there is some doubt as to whether the Episcopalian Methodists or the Catholics are the most

numerous sect in the United States; but the general belief is that the Catholics have the preponderance. Some years ago, their numbers were estimated at 600,000; and they are now supposed to amount to 1,000,000. In 1835, there were twelve bishoprics, 341 priests, (of whom the greater number are found in Maryland, Pennsylvania, New York, Missouri and Kentucky;) eight colleges, sixteen other seminaries, and thirty-three convents and academies for the education of girls. The number of churches and stations visited by the clergy is 383. The demand for ministers is so much greater than can be supplied, that the term of study in the Catholic colleges has been lately shortened to three years.

Such a spread as this faith is making is, of course, a subject of strong interest to its orthodox foes. Unwilling to ascribe its increase to the same causes by which other sects are enlarged, they raise an outcry against immigration, declaring that the prosperity of the Catholic body comes by importation. But this is obviously a mistake. The number of immigrants is about 60,000 a year; of whom the Irish are Catholic, but the Germans, Dutch, English and Scotch are Protestants, almost without exception. It is actually believed by a multitude that the Emperor of Austria pours in a deluge of Catholics, by desire of the Pope: but unfortunately for this supposition, the Emperor of Austria does what he can to hinder his subjects going to America: those who go are such as desire to leave oppression behind them: Austria has seventeen millions of Protestants to sixteen millions of Catholics; and of the eighty-five German newspapers existing in the United States when I was there, not one was Catholic. Nor would the Catholics of the United States answer any political purpose which the pope and the emperor can be supposed to have at heart; for they are, almost to a man, democratic in politics.

The causes of the increase of Catholics must be looked for in another direction. There is a wonderful flexibility in that faith, by which it adapts itself to the various states of the human mind, and the circumstances of successive ages. The great error of its foes is in not appreciating this; in acting upon the conclusion that the Catholicism of the present day is the same in all its parts with that of four centuries ago, whereas all evidence seems to show that the only part of it which can be taken as permanently characteristic, is the principle by which it is peculiarly endeared to the mind of Americans,—reliance upon authority. In this, I have no doubt, lies the secret of its multitudinous conversions. The whole religious world of America, not excepting the Unitarians, relies upon authority of one kind or another. The idea of the true function of reason has not yet been received by more than a few individuals. This being the case, it is no wonder that when the atrocious popular charges against the Catholics are found to be untrue,

the species of authority offered by the Catholic ministry should be eagerly embraced. It is very disastrous to the mind of the country that it should be so,—that among a people already too prone to dependence on authority, a religion should be more and more extensively embraced whose very principle is the surrender of the reason: but that this is the chief cause of its increase, I have no doubt.

As for the interior practice of the Catholic religion, no scrutiny has succeeded in detecting in it any thing monstrous, any thing fearful, or even particularly unsuitable to the spirit of the times. No atrocities have been discovered in convents: the Sisters of Charity are much like other kind-hearted sick nurses; the priests are wonderfully like certain of the Protestant clergy; and at the elections, the Catholic voters all go against the special privilege party, and consistently advocate democratic principles. If any credit whatever is to be given to Bishop England's discourse before Congress, all panic about political disasters from the existence of Catholicism is needless, and the church has accommodated itself to the age. In the bishop's discourse is found the following passage:—'I would not allow to the Pope, or to any bishop of our church, outside this Union, the smallest interference with the humblest vote at our most insignificant balloting box. He has no right to such interference. You must, from the view which I have taken, see the plain distinction between spiritual authority, and a right to interfere in the regulation of human government or civil concerns. You have in your constitution wisely kept them distinct and separate. It will be wisdom and prudence and safety to continue the separation. Your constitution says that Congress shall have no power to restrict the free exercise of religion. Suppose your dignified body to-morrow attempted to restrict me in the exercise of that right, though the law, as it would be called, should pass your two houses, and obtain the signature of the President, I would not obey it, because it would be no law; it would be an usurpation: for you cannot make a law in violation of your constitution; you have no power in such a case. So, if that tribunal which is established by the Creator to testify to me what He has revealed, and to make the necessary regulations of discipline for the government of the church, shall presume to go beyond that boundary which circumscribes its power, its acts are invalid, my rights are not to be destroyed by its usurpation, and there is no principle of any creed which prevents my using my natural right of proper resistance to any tyrannical usurpation. You have no power to interfere with my religious rights; the tribunal of the church has no power to interfere with my civil rights. It is a duty which every good man ought to discharge for his own, and for the public benefit, to resist any encroachment upon either. We do not believe that God gave

to the church any power to interfere with our civil rights, or our civil concerns.'

Notwithstanding the alarm of certain parties in the religious world, several Catholics filled offices of high trust, political and other, at the time I was in the United States. The chaplain to the Senate was a Catholic. He was narrowly watched: but there was nothing particular to observe in him. His style was florid, and his matter superficial: and it was soon evident to the observers that all Catholics are not dangerous. Chief Justice Taney, who fills the highest legal office in the country, is a Catholic; and it appeared to me that he commanded the respect and confidence of all parties. Mr. Kavanagh, now ambassador from the United States to Lisbon, was a member of Congress when I was at Washington, and was elected by a constituency which was almost entirely Protestant; a fact which was mentioned to me as being remarkable, and highly honourable to his constituents as well as himself. One would think that facts like these must tend to the extinction of prejudice. Yet it was clear to me that the bigotry of the Protestants was either on the increase, or more and more openly manifested, during the two years of my residence in the United States.

I saw the Jesuits' College at Georgetown, near Washington, and the convent and school for girls, which is close at hand. Nothing struck me so much as the difference between the arrangements made for the education of the boys and for that of the girls. The sisters were very courteous in showing us their establishment, and introducing us among their pupils: but it was impossible for us to remark to them on any thing but the impartiality with which the young ladies of every degree were taught to perform the domestic offices which all women ought to learn in America. There was a miserable show of what were called 'curiosities,' (specimens of Natural History,) and of what was dignified by the name of a philosophical apparatus. The music was bad; the drawing worse; and the manners of the young ladies far from prepossessing. I never remember seeing so humbling an exhibition of the kind of education which is thought good enough for women; and the complacency of the sisters who superintended, showed that they were unaware of any deficiency. The manners of the nuns were agreeable; and, though they had the pallid look common to those who lead secluded lives, their countenances were cheerful. They showed us with some pride a tolerable picture of Martha and Mary, presented to their convent by Charles X of France.

The study of the Superior of the neighbouring college formed a striking contrast with all that we saw in the convent. It was highly luxurious, with its warmth, its fine arrangement, its pillars and busts, its array of classics, and multitude of books in many languages. Mr. Mullady, the comely, jocund looking Superior,

showed us all his treasures ; led us into the decorated chapel, and exhibited the wardrobe of the priests ; gave us a shock from his electrical machine, and made us look into his camera obscura. Upwards of 130 boys are educated in this college ; to all appearance, to much better purpose than the girls. Two hundred acres of land belong to the college ; and its vineyards stretch over the neighbouring hill sides. The estate has been preserved from the time of Lord Baltimore, having been saved from confiscation by being held in the names of individuals.

The finest church I saw in America was the Catholic cathedral at Baltimore, not then finished, but to the last degree crowded. Great pains have been taken in adorning it with statues, with images of the Virgin, and of Christ with the lost sheep, with a profusion of pictures,—most of them extremely bad, but of two of which the flock are with some reason proud ;—a descent from the cross, and St. Louis burying a soldier who fell in the crusades.—The American Archbishop Ecclestone, seemed to think that he met with somewhat less bigotry at home than in England. He told me, with much drollery, of the consternation of a worthy citizen of Bristol, with whom he travelled by mail from London, and who offered him great civility till he found he was conversing with a Catholic priest, when he retracted all his offers of hospitality, amidst symptoms of actual terror.

I have elsewhere mentioned the aspect of the cathedral at New Orleans, as being remarkable for containing an assemblage among whom might be seen every shade of colour, from the blue eyed German to the jetty native African, and all mingled without distinction ;—a sight which is to be seen no where else in the United States. In other churches, there is a place parted off for the people of colour. Here all were kneeling on the pavement in one crowd, and for one short hour the distinction of races might be forgotten. It is no wonder that this faith is eagerly embraced by many slaves, having this point of advantage over other professions. I was told by persons who have a due horror of Catholic superstition, that it is an excellent religion for slaves,—a useful half-way house between their region of pagan darkness and the heaven-gate of orthodoxy : but to this I could not agree. Whatever is most simple and winning and affectionate seemed to me to recommend itself most infallibly to the affections of negroes ; and I therefore think that the unadulterated story of Jesus is the best gospel for them. In the New Orleans Cathedral I employed myself, while others were watching the evolutions of the priests, in observing the devotions of a slave who was kneeling near me. She was most sordidly clad ; and her countenance had little life in it. I am confident she was worshipping her beads, They were a row of black berries from the woods, strung upon a thread. The poor creature's

movements were extremely slow, and she was much longer than ordinary in passing from bead to bead. She was wholly occupied in her exercise; and from the mode in which she touched the beads, and the look with which she regarded them, it was impossible not to see that she thought they had virtue in them. When she had done, and reverently put the string into her bosom, the service was over to her. She rose lazily from her knees, and walked out of the cathedral with a countenance from which every trace of expression had vanished. To all appearance the Obi worship of her ancestors would have been just as good for her as the kind of Christianity into which she had been led.

I fear that the references that I have made to the way in which the Catholics are reported of and feared in the United States, may appear childish and absurd; but it is impossible to speak of the Catholic body without reference to the bigotry of their foes. It is as rampant as it ever was in this country among the opponents of Catholic emancipation. I could not travel through any part of the country without meeting with evidences of it. There were sermons from Presbyterian pulpits made up of slanders against the Catholics. There were prayers against them, as against enemies. There were historical works, so called, lying on tables in hotels and steamboats, —mere compilations put together for the purpose of presenting to the reader's mind lively pictures of the horrors of the dark ages. There were tales abounding in Sunday schools for the same purpose; and some of these works were of so infamous a character as to be wholly unfit for the eyes of, not only young, but all decent persons. The newspapers which lay about in temperance hotels, and were distributed by 'the pious' in steam boats, were rich in tidings of special judgments upon Catholics, and denunciations of wrath against all who countenanced them. Several persons of piety, sense and experience expressed to me their bitter regret at this spreading hatred. One senator of the United States told me that he thought such an infatuation of bigotry had scarcely before been witnessed in human society; and expressed his conviction that the Catholics were among the most moral, useful and patriotic members of the Union. More than one liberal clergyman told me that sorry as they were to perceive the spread of the Catholic faith, the spread of Protestant intolerance was far more alarming to them, and ought to be so to the community.

I had one remarkable opportunity of seeing how the prevalent fear seizes on the minds of persons who in ordinary circumstances would be superior to it. When I arrived in one of the large cities, a lady for whose name I entertained a high respect,—a respect which was confirmed by intercourse,—requested a private interview with me, in order to confer on a subject of the last importance. She told me that she had not slept for two nights for thinking of

the horrors which had been disclosed respecting a certain convent. She would send me the evidence, if I would give an opinion as to whether any thing could be done to rescue society from the scourge of the Catholic priesthood, and enter upon the work myself, in case of my agreeing with her as to the urgency of the circumstances. I did not hold out much hope that we should agree; but she sent me the evidence. It was a most infamous book, so incredible in its matter and so unnatural, so unenglish in its style, that while I read it I could scarcely believe that the lady was in earnest in her apprehensions. She called, and eagerly enquired the result of my study, and looked amazed when I told her I did not believe a page of the book. 'Why?' 'Because it is impossible to be true in the present state of society; and because the book is obviously in a style not of the present day.' She told me she thought she could remove my objections. A gentleman of her acquaintance had visited the convent to verify the statements, and was ready to swear to their truth. Upon my expressing further disbelief, she said, with some hesitation, that the gentleman and the author of the book were waiting in the street, and if I would allow it, she would bring them up to be examined. I had some curiosity to see the parties, and discover where the mischief lay; but I felt it would be going too far for a traveller to be holding secret conferences with the enemies of any party in the country visited; and besides I was almost afraid to see the author and abettor of such a book. I declined the offer of an introduction to them, and soon after ascertained that the writer of the book had no character to lose; and that not only had its statements been disproved by the affidavits of a number of respectable persons commissioned to enquire into the facts, but the book itself was found to be a bad translation of an old Spanish tale, interpolated with a few notices of modern events and localities, to give it credibility. The married daughter of my new acquaintance told me afterwards, that her mother and she had been relieved by my incredulity; but that she, for one, could not fully share it. She asked me, with a sigh, what I made of the seventeenth of Revelations, ninth verse. What could be meant by 'the seven mountains on which the woman sitteth?'

The fear entertained with regard to the Catholics is twofold: their political and spiritual influence are about equally dreaded. There is no evidence to prove either fear reasonable. The influence of the priesthood at elections is talked about,—but as an evil which is to exist, not one of which present complaint can be made. This fear is not entertained by any who reflect on the universality of education in America, and the way in which the right of suffrage is regarded there. The Catholic priests possess and will continue to possess the influence which is conferred by the office of a minis-

tor of religion in America ; but they are not likely to have more than any other class of priests, while their flocks consist of the same order of educated, practical men as constitute the rest of American society.—As for the other political fear, — that European control is to be established through the Catholic body in the United States, it is met by the fact that almost every Catholic is of the democratic party. Happily there are men, and there are publications in the United States which oppose all denunciations of the Catholics as politically dangerous, on the ground that for any sect to ask support against any other on the plea of the one being favorable and the other unfavorable to republican institutions, is to make an approximation to the principle of a religious establishment. The Catholics are not absolutely without guardians of their rights and their reputation.

Yet a superficial observer would scarcely believe this while contemplating the outrages perpetrated against certain bodies of Catholics, and left unatoned :—the burning of the Charlestown convent, for instance. In this case, the double fear of the Catholics was exasperated into hatred by the circulation of absurd tales of cruelty perpetrated within the convent ; tales spread abroad by two or three bad people, and received and acted upon with true Boston credulity and superstition. I should not be warranted in saying this if the act of violence had been all ; for in this a small portion only of the citizens were implicated : but this was not all. The citizens have refused all compensation to the aggrieved parties : no person was punished for the outrage, except one boy who was sentenced to the penitentiary for life, but pardoned after a short term of imprisonment : and, worst of all, I found persons on every hand intimating that though they would not have perpetrated the violence, they were not sorry the convent was down, and its inmates got rid of. A Unitarian minister from New England, settled in Georgia, told me there that he was totally dismayed and confounded on visiting Boston after the event, to find the slowness of almost every one he met to disapprove the act. He almost thought an evil spirit was possessing the city, far more dangerous than any principles or practices proved against the Catholics.—The facts of the riot were briefly these.

The institution at Charlestown was of the Ursuline order, and was established in 1820, from funds furnished by a native citizen of Boston. A handsome building was erected on the summit of a rising ground, called Mount Benedict ; and by the year 1829, it was filled with pupils from the Southern States and the British provinces, as well as from various parts of New England. The number of nuns varied from four (who came in the first instance from Europe) to ten. The usual terms of probation and noviciate were gone through, and every woman who entered the convent

knew that in America there was no legal power to detain her, even after she had taken the black veil, if she wished to return to her friends; and that the stigma which in Catholic countries of Europe attaches to reluctant nuns, was not to be dreaded in nearly an equal degree in America. The pupils numbered from forty to sixty; not more than ten of them being Catholics at any one time; and no instance having been known of the conversion of any child of Protestant parents.

A young woman, of a weak and ignorant mind, obtained by supplication permission to enter the convent, either as a domestic or a probationer. She caused infinite trouble by her conduct when there; and at last, walked out at the gate, one afternoon, went to the house of an acquaintance, and began to talk largely of the cruelty she had experienced, and the 'escape' she had effected. It is only necessary to read her statement, called 'Six Months in a Convent,' to see that her story deserved not a moment's belief. However weak she may be, it is difficult to suppose that her conduct was not also very wicked. I cannot to this hour understand how she deceived any body; yet she had long conferences with a judge's lady, and various other great personages: her story grew as her importance increased: her mysterious sayings were whispered abroad, till the public mind became nearly as infatuated as that of the good people of Salem in the days of the witches. It unfortunately happened about the same time that one of the sisterhood, who taught music, by having over-exerted herself in her vocation while in delicate health, was suddenly seized with brain fever, and wandered out of the house one night to the dwelling of a friend. On recovering her senses in the morning, she requested to be taken back to the convent, where she was visited by Dr. Thompson of Charlestown, and nursed by two members of her own family. It was rumoured and believed abroad that she had fled from oppression, was taken back by force, and murdered in the convent; or by some other means put out of the way. So much was said about this that the Selectmen of Charlestown thought it right to investigate the affair. They were received at the convent by the lady whose disappearance they were come to enquire into; and under her guidance, they visited the whole establishment, and were satisfied of the entire groundlessness of all reports to its prejudice. This was on the 11th of August, 1834.

There is no doubt that previous to this time a conspiracy had been formed, in which inhabitants of many neighbouring towns and villages were implicated with the Boston rioters, to destroy the convent: and it is believed that the outrage took place earlier than it would have done, from the fear that the Selectmen would publish a favourable report, and deprive the persecutors of every pretence for their violence. Soon after nine in the evening, the rioters

began to assemble on Mount Benedict from various parts, some coming in country vehicles, and some on foot. The Selectmen were informed of the fact, but replied that there could not possibly be any danger. Meanwhile about fifty rioters marched to the front of the building, uttering horrible abuse and threats. They were addressed by the Lady Superior, who told them of the satisfaction expressed by the Selectmen, and invited them to come at a proper hour the next day to inspect the establishment. Upon still more threatening demonstrations being made, the lady enquired whether no magistrate was present. One of the Selectmen showed himself, and declared that he was there for the purpose of protecting her. She requested him to call others of the authorities to the spot, and to testify his good faith by endeavouring to disperse the mob. He addressed a few words to the people; but finding them not attended to, went home and retired to bed.

At eleven o'clock a bonfire, made of the convent fences, was lighted on a hill, seventy yards from the building. This was doubtless an appointed signal; for multitudes flocked to the spot, evidently for other purposes than merely looking on. The fire bells were rung, and the attack on the building commenced. The doors and windows were broken in with clubs and stones. The convent contained at this moment sixty children, and ten ladies; of whom one was in the last stage of pulmonary consumption, another was severely indisposed; and the sister whose flight had been the immediate cause of the uproar was in a state of raving delirium from the terrors of the scene.

The mob paused when they had beaten down the doors, fearing that there might be defenders within. This allowed time for the Lady Superior to collect the children, and lead them and the sisters into the garden. Before they had all left the building, the rioters entered from the front, called for torches, and either threw from the windows or burned the furniture, costly pianos and harps, the little treasures of the children, and the vessels and symbols of worship. About one in the morning, deliberate preparations were made for burning the building. Whatever was most combustible was heaped in the middle of every apartment, and set fire to. A loud shout was raised when the Bible was flung upon the first blazing pile. A similar cry was raised when the cross was wrenched from its place, and thrown into the flames. The mob then proceeded to the library or bishop's lodge, and burned it: and the farm and even the barns afterwards shared the same fate. The tomb of the establishment was burst open, and rifled of its sacred vessels: the plates were torn off the coffins, and the bodies of the dead exposed to view.

Several persons were subsequently arrested; but, as I have said, no one was punished but a boy who was seen throwing the bishop's

books into the flames. The Governor of the State, Governor Davies, amazed me by telling me that he had had serious thoughts of following up the affair with exemplary punishments ; but that he found it unnecessary. He became convinced that the people had been predisposed for this particular act, and that such a thing could never happen again. It was just three months after Governor Davies told me this, that Garrison and the Anti-slavery ladies were mobbed in the streets of Boston.

A meeting of citizens was held at Faneuil Hall the day after the outrage, when resolutions to support the laws were passed, and a committee was appointed to investigate the affair. This committee printed its report ; but it was ultimately decided to abstain from further action on the subject. The inmates of the convent were not only left unprotected during the dreadful night of the riot : they have received no compensation for their losses ; and no retribution has been allowed to overtake their persecutors. The ladies took temporary refuge in a house in the city, where there was a pretence of guarding them ; but they were so intolerably annoyed by indecent songs being incessantly sung under their windows that they retreated to Canada.

I reached Boston on the 12th of August the next year. The night before, the anniversary of the burning had been celebrated on Mount Benedict, by the burning of tar-barrels by a small but unmolested mob. The dreary ruins of the convent still stand conspicuous on the height. Dr. Channing was one day looking at them from one of the bridges, when a man with whom he was talking observed that he would not have lent a hand at the burning ; but that, as it had pleased Providence that the building should come down, he hoped it would be long enough before there was another in its place. Dr. Channing assured him that he had much rather see two new convents on Mount Benedict than the ruins which now stood there.

It would not be fair to give this story, if I did not believe it an exemplification of the prevalent feeling against the Catholics in the United States. I believe it to be so. Nuns were quitting their convents in other parts of the country when I was there ; and the tone uttered almost every where from the pulpit and the press was but too like an echo of the execrations which went up from Mount Benedict on the night of the 11th of August. Boston is apt to pride herself on her superior civilization, on her enlightenment, and on her piety : yet it was not on any western frontier, in any dark slave state that this outrage happened, but at the gates of Boston, and by the hands of her citizens : and the city at large has appropriated the infamy by refusing to stir to protect the persecuted, or to make reparation. If the conduct of the Protestants and Catholics of Boston is brought to the test of the Bible, which

is made the plea for what has been done, there is no doubt which party will appear to have done the most honour, and which offered the deepest disgrace to its professed Christianity. H. M.

GOD OUR HELP AND OUR HOPE.

Through this desert hitherto
Thou hast help'd thy servant, Lord,
Given me strength Thy will to do,
Taught me by Thy wondrous word.

Weary often, often sad,
Oft I shed the bitter tear,—
Thou alone canst make me glad,
Thou my drooping spirits cheer.

While I see Thy guiding hand
Fearless I'll pursue my way,
Hopeful seek that better land
Which shall all my toils repay.

J. R. W.

THE INFLUENCE OF THE SOCIAL AFFECTIONS IN
THE FORMATION OF CHARACTER.

CHARACTER.

THE term 'character' admits of very extensive application. Its literal meaning is a mark impressed, as by a plough upon the ground, by engraving, stamping, printing, or writing. Hence the letters of the alphabet are called the characters of a language.

The transition from the literal to the metaphorical meaning of the term was very easy and obvious. Whatever gives peculiarity or individuality to any thing may be called its stamp or character; whatever distinguishes individual from individual, species from species, genera from genera. Thus, with perfect propriety we talk of the character of a country; that is, whether it is level or undulating, enclosed or open, wooded or bare, well-watered or deficient in that necessary blessing. So also we speak of the character of works of art; that is, of the qualities or marks by which they are peculiarly distinguished: of the character, for instance, of different schools of painting; that is, of the peculiarities by

which they are distinguished from one another. And if we examine into the origin of these different schools, we shall find that the founder of each proposed some definite object to himself, and that the style or character of his painting is only the outward expression of his inward conception, an endeavour to produce something, as near to the idea existing in his mind as the imperfection of human instrumentality can reach.

We also apply the term 'character' to literary productions in two senses; one, in which it signifies the style, the other, in which it designates intellectual worth and moral tendency. This last is an application of the most completely metaphorical sense of the term. The metaphor however is obvious, and so suited to the requirements of language, as a means of conveying ideas, that it is universally understood and adopted. It is this last and most metaphorical meaning with which we have at present to do.

The term 'character,' as applied to human beings, is then the representative of a complex idea. It includes a great variety of particulars, whose peculiar combinations are often intricate and puzzling. A sound judgment concerning it, in any given case, requires therefore more patient, diligent, and dispassionate enquiry than most men are willing to render. They take hold of some prominent qualities which obtain their sympathy, or call forth their disapprobation, and form an off-hand judgment upon them: and do not search for more hidden or less prominent qualities, which may be much deeper and stronger, and far more important than those which appear on the surface. Hence the opposite judgment which is passed upon the same individual, and the different estimation in which the same actions even are held, according to the point of view which is taken, as the motive from which they spring is considered on the one hand, or on the other, their real or imagined tendency to good or evil. Many a wild and thoughtless deed which, from its injurious tendency, obtains unqualified disapprobation from the virtuous, springs from an ill-directed impulse of benevolence; and many acts of calm severity, which call down the tumultuous condemnation of those who give themselves over to the leadings of their passions, flow from the promptings of the same benevolence under the direction of principle, which teaches to cut off a right hand or to pluck out a right eye, rather than by preserving them as causes of offence, and stumbling to fall into condemnation.

It is the part of those to whom human nature is a study, either for their own information and improvement, or as a necessary qualification for the office of instructors, to separate the outward bearing of actions from their motives, the natural impulses out of which they spring. Take, as an illustration, the improvident head of a family. The tendency of his profusion is to bring poverty,

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misery, and all their attendant temptations, on those whom he is bound, by every claim of justice and manhood, to preserve from evil. Are we therefore to infer that he is hard-hearted, malignant, intending the suffering which a perseverance in his present course must produce? By no means. His impulses perhaps are kind—his conduct in his family gentle and affectionate; while he is their enemy by his deeds his heart yearns towards them. The fault in his character is not want of benevolence, it is want of foresight, of self denial, of power to resist present promptings for the sake of future claims upon his kindness or his justice. If we desired to stay his headlong career, before his vice has produced its natural effects, in the degradation of himself and his family, would it avail to accuse him of malignity? He would scorn the accusation, turn to his bosom, and find that it was overflowing with love. The true nature and consequences of his vice must be pointed out to him. The natural and beautiful emotion on which it fixes its parasitical roots must not be denied, or spoken against as evil. Again: a child is driven, through a morbid fear of disapprobation, displeasure, or punishment, to the unnatural act of lying. This is said advisedly, for the simple impulse of the human mind is toward truth. The real character of the child is not that of a lover of lying. It hates to be deceived, and hates the occasion which makes it practise deception. Its real character is the undue predominance of fear. What is the remedy? For the single purpose of repressing lying it may do to inflict so greatly increased a punishment, conjoined with a watchfulness which promises to set further deception at defiance, as shall work for truth by that very fear which first produced the lying. But it is another question, whether working upon the weakness of the character, be the best method of purifying it, strengthening it, preparing it for the duties of manhood and the claims of eternity? It appears like hanging a child over a precipice by means of a cord which, as he grasped it, has already wrung his sensibilities to the quick. There is danger, every moment, that he will let go his hold and plunge desperately into the dark abyss. Look at it in another point of view—the lying is produced by morbid fear. Take away the cause, and the effect will cease. Raise confidence in the child towards yourself. Let it look on you as a friend. Let it find you a friend, tender even while you blame and punish. Quarrel not with its fear, Fear is natural and wholesome, especially for some natures. Shew it the true objects of fear. Direct its emotion rightly. And by taking from fear its morbid sensitiveness, and guiding it to its right and healthy operation, you will effect a change indeed holy, lasting, and blessed. It is not meant that all lying proceeds from this source, and must be thus treated. The instance is only used as a further illustration of the position, that the inner springs of

character must be sought out before it can be subjected to any regenerative process. After all care, thought, and diligence, it will sometimes indeed be impossible to avoid imperfect and erroneous conclusions, since the inner springs of character can only be judged of by a general acquaintance with human nature, and a consideration of the outward marks which present themselves in individuals; but it is far better to be wrong, after endeavouring to be right, than to be wrong through idleness, or a cowardly fear of difficulties.

Again:—The term ‘character,’ as applied to individuals, is for the most part used indeterminately, and epithets expressive of approbation or disapprobation are joined with it, according to the peculiar views or opinions of the person by whom they are used. One man speaks with warm approbation of his character, whose only merit is that he pays his debts, and does no manifest injustice to his neighbour: another of his who is simply a pleasant companion, of an easy and compliant disposition: another of his who is zealous to do good, but has neither prudence nor temper to do good in the best manner, so as to produce the greatest fruit by his labour: another of his who is gentle in the relations of life, pure in his thoughts, pious in his feelings, but with little energy in performing either the commonest or most important duties of life, in advancing his own spiritual condition, or that of his fellow-men. There is very commonly this indeterminateness in the use of the term ‘character,’ with its accompanying epithets ‘good and bad,’ so that before we can know what is meant, we must know what is passing in the mind of the speaker at the time, if not also his general habits of thought, and moral and religious tendencies.

But, in considering how the social affections are, or may be, employed in the formation of character we must seek a more definite idea of character.

It may be represented, in the first place, as a debtor and creditor account of the state of the various faculties, animal, social, intellectual, moral, and religious. These have a mutual relation to each other, a mutual bearing upon each other. They must be cultivated simultaneously, in order that each may produce its best and richest fruits. A cultivated and well furnished intellect enables its possessor to see more clearly his moral duties, and to comprehend more widely those truths which draw forth piety from the innermost recesses of the soul. A pure morality preserves the intellect free from the obscuration of the passions, and renders the exercises of devotion more free, delightful, and filial. A well founded piety encourages the intellect to its boldest and most sustained flights, through confidence in him who created and who enlightens the soul, and surrounds the doctrines of morality with a deeper sanction, and a more resplendent glory. There are prac-

tical purposes for which they must be separated ; but for the present purpose it will be best to consider character as a whole, as a debtor and creditor account of the various faculties. There are the evil and the good, standing side by side, communicating their blessing or their curse ! We at once see how complex and variable it must be. But though it be variable from day to day, amid its variations there is a middle station, or resting point, known to the all-seeing, which is the intrinsic character, the standard to which the soul descends from its higher flights, and to which it rises from temporary degradation. It is a standard, not because it is immoveably fixed, for it may gradually rise or fall, or, in peculiar circumstances, may be suddenly elevated or depressed ; but character is that middle point at any given period of a man's existence.

In the second place, character is the balance of the debtor and creditor account, a casting up of the several items on each side, and the preponderance exactly measured. It is evident that this can be done only by the Omniscient God, or by him whom he has anointed as king and judge over the sons of men. For passing purposes we pronounce judgment concerning our fellow men, in this view of character, but it is unpardonable presumption if we venture to pronounce dogmatically on their condition before God. There are men whose bad qualities appear so decidedly to preponderate, that we cannot admit them to our homes or to our hearts, to our more intimate associations for social or religious purposes ; but an absolute judgment, as it is beyond the sphere of our right or duty, so may it be productive of much evil to ourselves, and to the person who is judged.

Character, in this double point of view, is of gradual growth. It is not born with us, nor at any given period bestowed upon us ; but it is developed fold by fold as time advances. It commonly attains its maturity with the maturity of the mind, and weakens as the spirit declines. Various causes, however, occur to interrupt this regular process, and changes as unexpected as the changes of the wind, fill men with wonder. How much of this gradual growth of character is to be traced to inherited constitution of body and mind,—how much to the influence of circumstances upon this inherited constitution, and how much to the influence of circumstances upon the common properties of human nature, it is impossible in any case to say : but experience and observation appear to teach that dispositions or tendencies are inherited, that the different faculties have in different individuals a peculiar promptness to be developed, which does not depend on outward circumstances, so that the same outward circumstances will assist in the development of very different characters. If this notion be correct, it is obvious that no set of unchangeable rules can be laid down

for the formation of a desired character ; but, if any direct attempts be made to that end, they must be suited to the peculiar manifestations in the subject of the operation.

Moral training suited to the varying dispositions of the young demands, it is true, a degree of intelligence, watchfulness, self-denial, self-respect, and diligence, which are too frequently wanting among men ; but which, when they are present and operative, amply repay in the fruits which they produce. Many persons see, with regard to those whom Providence has placed under their guidance, a most desirable end if it could be accomplished : but they are not willing to accomplish it except in one way. They cannot be persuaded to try other methods if that one fails. If, however, the end is desirable, it ought to sanctify the means, so that they be righteous. It is a small thing to say, ' I would do men good, but then they must be operated upon in a peculiar fashion. I will not turn in the least aside from the course which I have marked.' ' The son of man came to seek ' as well as ' to save that which was lost.' He applied his instructions according to the necessities of those whom he collected around him to hear his ' gracious words.'

Hence it will be perceived that the social affections must not be blindly employed in any attempts to form character, that no invariable rule can be laid down for their employment, that they are not an infallible recipe in every hand for the production of a character holy, blameless, and undefiled. Still they are evidently intended as important instruments to that end, both in their natural operation, and in the skilful following of nature by the enlightened parent or teacher. Would to God that in many things men followed nature, rather than sought to torture and compress her within the narrow artificial boundaries which they have themselves invented ! Much has been said of late years, and it would appear with perfect justice and propriety, on the absurdity and injurious tendency of making dress the instrument of torturing various parts of the human frame into given shapes of beauty or delicacy, which practice commonly ends in distortion and disease. It is so with the human soul. It cannot be bandaged, pressed, compelled into a particular shape, at the will of those who have indeed the power to tighten the bandage, but not to repress the emotions of the injured spirit, swelling and struggling against the unnatural pressure, and finding vent, as the body finds expansion, where nature would have produced no enlargement, but would have kept the parts in the harmony of proportion. What men have to do is to make the most of the materials which nature presents, in accordance with her laws.

Is it wished to render children obedient, affectionate, and respectful to parents and teachers, to prepare them for the diligent

performance of duty in the various employments to which they may be called, for faithfulness and tenderness as brothers and sisters, husbands and wives, and the parents of a future race, for honorable fulfilment of public social claims, for being pillars and ornaments of the church of God? These are the effects of character rather than character itself. They are the result of certain developements of the faculties. They are things not so much to be directly aimed at, as they are the necessary consequence of a certain work to be wrought in the soul. The language of our Lord in another connexion may be applied here :—‘ Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.’

In order successfully to carry on this work, there must be placed before the mind a standard of perfection, in which the foundations shall be deeply and unchangeably laid, and in which the principles shall appear, drawn forth in constant action. This standard we have in the character of our Lord and Saviour Jesus Christ. Him we are to follow; and, if we lead any with us, we must lead them after him. He is ‘ the way, the truth, and the life.’ He must be the Alpha, and the Omega, whatever inferior examples may pleasantly and profitably fill up the interval. The primary attributes of his character, as also he declared them to be the primary attributes of holy character in his followers, are love to God and love to man. Out of these proceeded his meekness and lowliness of heart, his entire submission to the Father’s will, his noble devotion to the truth, his perfect sincerity, his offering up of himself a pure and holy sacrifice, that being lifted up he might draw all men unto him. His love left no room for cowardliness, or mistrust, or faint heartedness, or weariness; but led him on, with cheerful steps, until he was enabled to say, ‘ It is finished; and he bowed his head, and gave up the ghost.’

MARY CAMPBELL.

CHAPTER II.

(continued from page 41.)

THE severity of the weather during the two months which succeeded Mary Campbell’s arrival at Greenfield, prevented her from becoming acquainted with the beauty of the surrounding country; but it gave her perhaps better opportunities for making the characters of Mrs. Selby and her daughter familiar to her. A small family in a small village, is, in winter, thrown chiefly on its own resources, and it must be a well regulated one, if, placed in such circumstances each member of it acts so as to become more and more beloved by the rest. It has been said that no man is a hero in the estimation of his ‘ *valet de chambre*.’ This is not

a truth. There are many who regulate their daily conduct by these high principles which forbid them to give refuge in the sanctuary of their homes to any defects of temper or conduct, of which they would be ashamed elsewhere—who feel how necessary a part of a Christian's duty it is to be courteous to one's own family as well as to others; and who contribute largely to the happiness of all around them, by that tender regard to the feelings which Christianity teaches, and which is the best politeness. Mrs. Selby and Fanny were of this number, and were consequently loved most, by these who knew them best.

Neither snow nor rain prevented Mrs. Selby from visiting her poorer neighbours, and continuing to bestow upon the sick and ignorant among them that comfort and instruction which her presence never failed to convey to them, and which her long absence from home had made even more than usually necessary. Fanny was prohibited from attending her mother upon these occasions, in consequence of some pulmonary symptoms which had manifested themselves the preceding autumn, and which Mrs. Selby from former experience had much cause to dread. 'Do let me go with you, dear aunt,' said Mary one stormy morning—'it is not right to allow you to go out alone.'

'You are not yet accustomed to such walks in such weather said Mrs. Selby, you will enjoy them when you know my country neighbours; when spring comes, I will introduce you to them, and you and Fanny shall visit them in my stead; in the meantime you must be Fanny's companion at home, if you please.'

Mary admired the energy and activity of her aunt, and wondered whether she should ever find pleasure in such visits, so different from any to which she had ever been accustomed; at present she confessed that it was much more agreeable to remain at home, and talk to Fanny, or listen to her whilst she read or sung. The conversation with her cousin was what she most enjoyed. Fanny was a very interesting companion; the exquisite sensibility of her character gave her an almost instinctive power of adapting herself to the taste and feelings of those with whom she conversed, and regulated the vivacity for which she was remarkable, and which otherwise might have been too exuberant. This true politeness was with Fanny the offspring of benevolence, and was as evident when she spoke to a servant as when she addressed a stranger. It was an every day habit, not one put on for extraordinary occasions, and therefore it sat gracefully upon her. It gave softness to the tones of her voice, and gentleness to her manners, and controlled within due bounds that quick sense of whatever is ridiculous which is generally to be found in persons of lively temperament, and which is often so injurious to their own characters, and so painfully offensive to others. Her natural gaiety of heart had been tempered, but not destroyed by the death of her sisters, and her brother, whom she tenderly loved. Their departure from the home which they had gladdened and adorned, had changed Fanny from the joyous lively child, to the thoughtful sensitive girl, and had given that finish to her character, which affection, when rightly improved, never fails to bestow.

One day when looking over a portfolio of drawings in Mrs. Selby's

absence, Fanny drew forth a sketch which she had made from memory of her sisters. 'It will give you but a poor idea of what they really were,' said she, putting the drawing into Mary's hand. 'I always fancy a resemblance between you and Caroline, whom you see with the dark eyes and hair, Oh, how well I remember her! With what sweet patience she taught me to read when I was a wayward child, and with what a kind voice she would promise to run with me in the garden, if I would attend to my lessons for ten minutes! How well too I remember the day when she heard of the death of William Temple, to whom she was soon to have been married, and the sweet look with which when she was dying, she told my mother that she should soon be with him in heaven; yes, you are certainly like her, Mary!' 'And you are as certainly like your younger sister, if this be a resemblance,' replied Mary, 'she had it seems your light hair and eyes, and your joyous expression of countenance.'

'She drooped like a tender flower, said Fanny, without any apparent cause, and left the world without having known one sorrow, or experienced one care. As she was the first taken, she was spared the grief which was in reserve for us. Her loss was a great one to us all, for she was a happy affectionate being; but it was particularly so to me, for she was nearly of my own age, and had been my constant companion. I never knew what death was, till I saw it in her pale face—so pure! so beautiful! I have often wondered since why he should be called "the king of terrors." I think I could have been almost reconciled to the loss of my dear playmate, if I might have continued to look upon her as she lay before me in all the beauty and repose of early death. It was not till she was borne from the chamber in which we had both long slept, and from the house in which we had so often played together, that I felt she was really gone from me, and that I must see her no more in this world. My grief on this occasion was my first grief, and it was excessive; dear Caroline soothed and comforted me—but she soon followed, and then I felt that it was my part to endeavour to console my bereaved mother.'

'And your brother? dear Fanny'——

'He was like my father, I have heard my mother say. Oh I thought she would have died when he was taken from her! He was her guide, her joy, her support and comfort, under every other sorrow; "her only son, and she was a widow;"—but she prayed for resignation to God's will, and she found it. I have often wondered why my brother was taken from us, so necessary as he seemed to be to us, and just too when he was entering on an extensive sphere of usefulness, for which he seemed peculiarly fitted. But when I have expressed this thought to my mother, she has reminded me that God has made known to us that our spheres of duty and happiness are not confined to this world, and that we should trust Him for knowing best the proper time for removing His children to those more exalted scenes of virtue and felicity which He has prepared for them.'

'My aunt must have found it difficult to think so,' said Mary, 'when her only son was taken from her, so good too, and so promising. I have often wished to talk with her about her children, but I have feared the

subject might be too painful for her. Do, Fanny, tell me something more about them !

‘ I shall be glad to do so, for I love to talk of them. My mother encourages me to speak of them as well as to think of them, for she says it is injustice to the dear departed to banish them either from our thoughts or from our conversation. It is injustice to ourselves also, for it deprives us of much of the benefit which the remembrance of the holy dead is calculated to have upon our own characters. For my part I have felt many a good resolution strengthened, many a drooping virtue revived by conversing with my mother about my sainted brother and sisters. The remembrance of them has checked many a vain desire, suppressed many an unkind thought, and made me ashamed of indulging for one moment in any feeling of which they would disapprove, if they could know of it in those pure abodes to which they have been removed. ‘ The small still voices of the dead,’ (as an American writer has beautifully called them,) speak to us continually, and we should not allow them to speak to us in vain. They speak to us at all seasons ; but they speak to our hearts most audibly in the stillness of evening, when the busy duties of the day are ended, and it is then that my mother seems to have most pleasure in conversing about the loved ones she has lost.’

‘ I have known some persons whose attachment to their departed friends could not be doubted, and yet they have never been known to mention them after the grave has closed over them,’ said Mary. ‘ Yes,’ replied Fanny, ‘ and their silence may proceed from many causes with which a stranger should not intermeddle ; it may also proceed from those false and gloomy ideas of death which they were allowed to form when young, and which cause them to shrink with nervous dread from any thing connected with it, even in opposition to their better judgment and principles. It does seem strange to me that persons who profess to believe that death is not the extinction of our being, but merely the means which has been wisely appointed for our transition from this world to a better—where all the bonds of holy friendship shall be renewed and perfected—should act, as though death had destroyed for ever the ties which had connected them in this world with those beloved friends who have been removed from it. For my own part, I seem quite to realize the immortal existence upon which my brother and sisters have entered, whenever I talk to my mother of them, and of the time when death shall raise the veil, which for the present he has interposed between them and us. And if I should also be taken, I hope I shall be remembered as I remember them—with the same tenderness—with the same sweet conviction that I shall be restored in the world of spirits, free from the imperfections which attend me here!’ ‘ I should like,’ added Fanny, in a still more impressive tone—‘ I should like to live till I deserved to be so remembered.’

‘ I hope you will live many years, dear Fanny,’ said Mary, ‘ to be the delight of your mother and of’—

‘ Of Charles Harcourt you would say,’ interrupted Fanny, blushing. I will confess I have many strong reasons for loving life. Even if I had not known Charles, I should have wished to live in this beautiful world,

not only for my dear mother's sake, but also for the sake of the enjoyment I derive from this fair and glorious creation. You have not perhaps lived long enough in the country to know how powerful is the love one feels for its birds, its flowers, its woods and streams, its quiet vallies, and its magnificent mountains; or what a deep sense of happiness is conveyed to the heart by the return of its seasons,—each season so beautiful as it comes in its own peculiar character of loveliness or grandeur. I should wish to live, were it only to experience the gladdening influence of a fine spring morning, or to feel that holy elevation of soul which is produced by the contemplation of the starry heavens on a bright winter's night;—but when to these, and to a thousand other similar sources of happiness, I add all those which I derive from my dear mother, and from Charles, I feel that it would be hard to leave this world, whilst “the opening buds of life are so sweet.”—“And yet”—continued she, after a pause—“our family is consumptive, and I have had warnings which cannot be mistaken, and ought not to be forgotten,—though I am very apt to forget them;—but here comes my mother, she will tell you about those she has loved and lost when we are together, and alone some evening.”

The evenings at Greenfield, though very different from those which Mary had been accustomed to spend in London, were greatly enjoyed by her; indeed they were more adapted to the present state of her spirits, than they could have been if spent in any other manner, for they were quiet without being dull, and the occupations which they brought were calculated not only to direct her mind from its own cares, but also to supply it with useful and interesting subjects of thought. Whatever might be Mrs. Selby's engagements during the earlier part of the day, they were always disposed of before dinner, and she devoted the evening entirely to the society of her own family and friends. In summer it was her delight to stroll with Fanny and Charles Harcourt through the fields and lanes that surrounded Greenfield, and to find materials for devout contemplation in the wild flowers which sprung beneath their feet, or in the ever varying beauty of the landscape, as its mountains were gilded by the rays of the declining sun. But it was now winter, and their evening enjoyments were sought within their peaceful home. Mrs. Selby's tea party was generally joined by Mr. Harcourt, and was often increased by one or two of her neighbours who loved her society, and enjoyed the manner in which the evening was always spent at her house. Some interesting book was generally produced after tea, in which Charles, or any other gentleman present read aloud, whilst the ladies were employed with their needles. The reader was indeed often interrupted by the remarks which his book suggested to one or other of his auditors, and these remarks were often the basis of discussions on subjects connected with history, literature, or natural philosophy. These subjects often necessarily, and almost imperceptibly led to those more important themes which relate to the duty, expectations and final destiny of man; the character of the Divine Being as revealed in his works and in his word, and the important relations which we bear to Him as our Creator, and to man as our fellow creature. There was neither time nor inclination amongst this

little tea table circle for any of that idle gossip which often abounds in village parties. Mrs. Selby had checked the love of scandal or of trifling conversation, not so much by formally declaiming against it, as by assisting her neighbours to provide them with more interesting subjects of conversation. She had prevailed upon them to establish an infants' school in the village, and another school for older children who were taught for the payment of a small weekly sum to read and write. The girls were also taught to sew, knit, and make various articles of wearing apparel, and assembled in their school-room for that purpose on the afternoons of four days in the week, when some entertaining book of travels, or biography was read to them whilst they worked. Mrs. Selby also induced the more wealthy inhabitants of Greenfield to establish a bank for the reception of such small sums as the poor could be prevailed upon to save from their weekly earnings, as a provision against the time of sickness or old age; and she persuaded her poorer neighbours to deposit with her a small sum weekly, which she laid out for them to the best advantage at the beginning of winter in the purchase of warm clothing for themselves and their families. They soon found that owing to her excellent management they were provided with better clothing, and with more of it, than they could have had, if they had spent their money at the small shops of the neighbourhood. Like all persons who have examined into the miseries of the poor, Mrs. Selby was convinced that the worst of these miseries proceed from intemperance. But it is not enough for the philanthropist to find out vice, and to denounce it, he must also supply its victims with an antidote against its baneful influence. Mrs. Selby knew that it was in vain to tell the poor man that drunkenness was a deadly sin, whilst the blazing fire, clean hearth, and merry voices of the alehouse caught his eye and his ear as he sauntered wearily along to his own disorderly cheerless home, unprovided with any of the resources which could render that home tolerable; she therefore endeavoured to supply him with innocent recreation, and fire-side enjoyments, which would have more weight with him than any other argument, in withdrawing him from the public-house. She engaged a comfortable, cheerful room in the clean house of a respectable widow, which she had furnished with useful, entertaining books, and supplied weekly with newspapers and magazines. These were accessible to all upon the payment of two-pence weekly, and might be read either at the bright fire side of the little library, or, what was better, taken to be read at the fire side at home. Besides this library so beneficial to the poor men, there was another for all classes, by which every member was enabled at a trifling expence to enjoy the perusal of many valuable books, and supplied with something better to talk of, than the concerns of his neighbours. In all these plans for the improvement of the village, Mrs. Selby was assisted by the minister and his wife, by Mr. and Mrs. Thornby at the hall, and by the family of Mrs. Harcourt, who resided about two miles from Greenfield. Before Mrs. Selby had come amongst them, they had declared Greenfield to be a most stupid place, and had complained to her soon after her arrival of the ignorance and stupidity of the poorer classes, and of the listlessness and selfishness of the more wealthy. To these remarks Mrs. Selby replied. 'We cannot always chuse our

neighbours, but we can always endeavour to improve them. I like the country about Greenfield exceedingly, and I am sure I shall like its inhabitants too, when I know more of them. If they are ignorant and improvident, we must teach them to become wiser.' She then suggested as a remedy, the establishment of the institutions already mentioned, and had soon the satisfaction of observing their good effects in the awakened desire of improvement which was visible in all classes of the little community. The minister began to think that there was something more to be done for his flock, than merely preaching to them on the sabbath; and proposed to his wife that they should breakfast an hour earlier on Sunday mornings, in order that they might have time to read to the children of the Sunday school before service, and thus prepare their young minds for the solemn duties of the day; and that they should make themselves better acquainted with the characters, the temptations, and the trials of the people committed to their care, by visiting together some of them every day. The squire and his lady began to think that they had hitherto been more disposed to complain of their tenantry than to improve them,—that from them to whom so much had been given, much would also be required; and they assured Mrs. Selby that they would second by every means in their power, whatever would promote the welfare of those around them. Parents began to think that it would be better for their children to go to school, than to be kept at home to nurse their infant brothers and sisters; and children at school began to lose in the healthful stimulus that was given to their faculties, that look of stupidity which ignorance so often stamps upon the countenances of our country children. The poor were benefited by the services, and soothed into kindly feelings by the sympathy of their richer neighbours, and these received equal advantages in the occupation which they found for their time and thoughts, in the many new sources of interest which were opened around them, and in the improved tone which was given to their minds by the increased exercise of their benevolent affections. The rich and the poor felt that they were equally the children of the same Heavenly Father, and heirs to the same immortal hopes. This feeling of brotherhood entered with them into the house of prayer, and sanctified their offerings upon the altar;—it entered their dwellings, and diffused a cheering light around; it mingled with their social meetings, and silenced every expression of severity or unkindness; it even condemned every harsh thought in the retirement of their own hearts.

(To be continued.)

RECOLLECTIONS OF CHILDREN.

NO. I.

A DOER OF GOOD.

'OH mamma! how very much I should like to do a great deal of good!' said Emma to her mother one day when they passed by a school,

in which some excellent ladies were busied among a number of poor children, teaching, contriving, and urging on their labours in their different employments. Not a word was said in answer to this remark. The mother kindly pressed her child's hand, and gave her a smile of encouragement, but she was not one of those mothers who are fond of giving children lessons of wisdom in words, though when directly applied to, she always said simply what she felt and thought.

No mother could carry about with her a warmer heart. She did love her fellow-creatures, as nearly perhaps as mortal could, 'with a pure heart, fervently.' There were things she had seen in the ways of the world, which she wished her own child not to follow; but the trouble was, how to win her on in a better path, without making her too busy about other people's characters. This mother did not like the plan of pointing out the errors of her friends, that her child might avoid them,—but she well knew that the child's quick eye, if accustomed to look into her own heart, would not fail to find them out. This she could not help, nay, she knew she ought not to prevent it, because it would then spring from a strong moral feeling of right. However, that feeling is slow and leisurely in its growth; while the busy little shrewd HEAD learns to pry into other people's minds, long before the heart has acquired any right to judge them. When Emma went to bed this night, her head was full of 'doing good.' She thought what she would do for the old men and women if she had money, and for the poor children if she had power. She recollected how many good things might be said to persuade little Rose Gilbert to be kind to her brother Thomas, and what a fine thing it would be to cure Lucy Hurry of her idleness. She had all sorts of schemes for clothing, advising, and managing children, when she should be as old as Miss Stanley—and even in her dreams, she seemed to be still 'doing good.'

Day dawned on the little girl,—another day of life. She recollected, while dressing, that she might certainly speak to some of the little children in the cottages near her, and ask them to come to her in the evening to learn to read, and that this would be a beginning in doing good. No objection was made, but she was gently advised not to undertake much at once, as she was already apt to forget the little claims which her father, mother, and sisters made upon her, if any new object came in her way. All was readily promised, and, before breakfast was well over, Emma proceeded to the cottages. She expected a very pleasant reception when she told the little things that they were to come to the great house every other evening between six and eight o'clock, to learn to read and write, and to be catechised. To her surprise, however, no one made any reply. One child pouted, another ran away to escape further talk,—another went in to beg her mother not to let her go to school these fine summer evenings, and three or four more stood staring at the young lady, as if unable to understand what she meant. A little baffled with the children, Emma turned to the parents---'Just as you please, Miss,' said one, 'I'm sure I've no objection.' 'Would you like to go, Mary dear?' 'No.' Shouted the children. Now it appeared to Emma so very naughty a thing for a child to reject instruction, that

she grew red with anger, and scolded both mother and daughter; this did not please them or dispose them in favour of the plan, and Emma could get no direct reply to her offers. She turned to another mother; 'Oh yes! my dear little lady! I am sure Bessy shall come---such a kind thing in you to think of it. Dear me, Bessy will never let me rest till the time comes.' But Emma could not help thinking that Bessy's restlessness was of another sort—she saw her twitch her mother's gown angrily as she spoke, and marked that she shrunk behind her, as she tried to notice her. She proceeded to another cottage; here was an honest good woman, who had but one little girl, and *she* was the comfort and delight of her mother. Both spoke gratefully and properly to Emma—but neither thought it possible the child could avail herself of the offer. 'Susan goes to work at Miss ——,' naming the dressmaker, said the mother, 'every morning at eight o'clock, and earns a shilling a week by her labour. She is never home till six in the evening, and then by the time we have taken our tea, and, perhaps, a turn in the fresh air, or minded the garden, it is time to read our chapter and go to bed. Susan can read prettily, and write a little; but I should have been very glad if she could have improved herself a little, but really I do not see now, Miss Emma, how it can be.' 'It is very provoking,' thought Emma, 'when one wishes to do good, it seems as if no one would allow it.' Several cottages remained unvisited. In one of them lived a Mrs. Miller, who had the reputation through the village of being a very religious person, quite a strict Methodist. Now Emma was of a serious thoughtful disposition herself, and she flattered herself that from a Methodist she should be sure of a warm reception. 'I am come, Mrs. Miller,' said she, 'with mamma's leave, to ask if you would not like little Sarah to come to our house with some other children to learn to read and write, and say hymns, and be questioned upon the Bible.' 'Very much obliged to you, Miss—very much. I am sure, with your leave, I will consider of it, and ask my husband, and a friend or two.' 'Oh, certainly,' said Emma, looking however rather disappointed, 'though indeed I should hardly have thought it would require much consideration: surely you must see that it would be a great advantage to Sarah.' 'She is backward in her reading, certainly, Miss—but I must, if you please, speak to John, he is very strict.' 'Then I should think,' said Emma, 'he will like to have his little girl employed for an hour or two, rather than running wild, as I sometimes see her.' 'Why indeed Miss, that is a pity, as you say,—but for all that, John may ask perhaps what hymns you teach, Miss;—John likes none but Wesley's collection, and then he is particular as to what kind of religious talk his children hear,—he likes to examine them as to their experience himself.' 'What was that word you said just now,' asked Emma, puzzled? 'Experience, Miss. Why sure you must know what that means.' 'No, indeed, I don't said Emma.' Mrs. Miller drew up. 'Then, no offence I hope Miss Norton,—but I can't possibly let my child come to learn of you. I am very sorry; but Sarah's soul is as precious as your own, and it would be well if parents would be teaching their own children divine things before they send them out to teach others.' 'If you mean my mamma, said Emma,

'she did not send me, though she gave me leave to come, and I am sure, if what you call experience be what I suppose, she wishes me to have it, but she would say that she could not teach it me, that I must learn it by degrees.'

This last failure was specially mortifying. Three or four attempts were however still made, and two among them were successful. It so happened that the children here knew Emma already, and had a recollection of some kind little thing she had done for them,—they were therefore very willing to be her scholars. The academy was not nearly so large as she had calculated upon,—five children only agreed to come, and she had reckoned on twelve, at the least. She had her doubts whether it was worth beginning at all with so few, but mamma threw in a word of encouragement, and an evening was fixed for the commencement; of course it was an anxious day. Much time was passed in settling what she should say to them—at one time she had planned a very pretty moving address to be read on their first entrance into her school-room; but on the whole, she thought it would be better to see what the children could understand, before she tried to be eloquent among them. Happily for Emma and her pupils, her mother, though not always using the word 'experience' in Mrs. Miller's sense, though perhaps rarely or never using it indeed at all,—acted herself, and led her child to act, with a perpetual reference to it. Mrs. Norton never settled her course of instruction beforehand; she always took into the account, even with the child she best knew, (her own) that she might find in the middle of every lesson that there was something not well understood, that she might have to go backward and backward again before she could advance,—that she might even discover that the whole lesson, or the whole study, was bad for her child in her present state of mind;—so she trained herself to expect frequent disappointments,—so she schooled herself to bear the thoughts of her daughter not making so rapid a progress as a vain teacher would desire. Emma had not till this time been a teacher herself, she could not therefore have found out a teacher's difficulties, but her own habits,—her mother's plan of encouraging her to work out her way to clearness on all the subjects that came before her, had the effect of making her reject in a moment the idea of teaching children whatever she herself might happen to fancy, without seeing whether they were in a state to profit by what they learnt. 'What a pretty room it is,' said one little scholar to another, after the awe of the first curtsies and bows was overcome. 'Mother has not got near such a nice cage for her bird as that.' Emma was well pleased to hear a remark, though but a whispered one, and began to be very agreeable about small birds and large birds, wild birds and tame birds,—till just as the children had heard a great deal too much to be remembered, and quite enough to tire them; she was happily roused to recollection by overhearing another whisper; 'That there man, over the fire, in a cocked hat, look very funny.' 'Would you like to hear his name?' said Emma, wisely leaving the birds for another lesson. 'Buonaparte;' and she began to think what she could possibly tell them about Buonaparte, that they could understand. It was not likely they knew any thing of France, much less of the dignity of

'Emperor.' However, for this once, she found the cocked hat was enough for most of her pupils ; but it pleased her to see when she took them up to a large engraving which hung in another part of the room, that one child, after looking very hard at it, turned back to the figure on the chimney-piece--- ' Please, Miss,' said she timidly, ' is this Buonaparte too ? ' ' Yes, my dear,' said Emma, ' it is.' ' I thought it was the same man as the other, Miss, only he has taken his hat off.' The other children stared with surprise, most of them thought it very strange that little Martha should think the man with the cocked hat over the fire, like the thin haired man in the picture. ' If I could draw well enough,' said Emma, ' I would draw this little man without drawing his hat, and then you would see that the two *are* alike.' One boy bigger than the rest, had looked dissatisfied during this talk. ' Are we to begin school, Miss, now ? ' said he. ' Look here ! here's my copy-book. I can write large hand, and round hand, and capital letters, and all I want now is to write small hand. Mother said I might come, if you would set me some nice copies.' ' Very well,' said Emma. ' What would you like to write about ? ' The boy stared--- ' Copies Miss, if you please.' ' But,' said Emma, ' You know how to make letters and words. Now if I set you a copy, there will be only three or four words to write over and over again. Let me first see if you can put down on the slate one or two little sentences.' ' Father never lets me write on the slate, Miss, he says it will spoil my hand.' ' I have written a great deal on the slate,' said Emma, ' and this is my copy-book.' ' What nice writing,' said the boy. ' I'll tell father,--- but Miss, here are no long words, I writes *all* long words now---appropriation, edification, hyperbolical. I never writes little words, father says I'm got beyond that.' ' Do you *talk* in long words, John ? ' ' No, Miss, not very often, but I spells them. I larnt two long columns of four syllable words last Sunday, and father says I can read the VIIth chapter of Nehemiah as well as he can.' ' Well, John, just write down what you have now told me on the slate, and I will think about it against you come again.' John shuffled and tried to excuse himself, and still clung to the ' long words,' but Emma was steady. He began, I ' larnt to spel too collumns of fore syllable, (I know how to spell syllable, Miss) words last Sunday.' Emma looked at the sentence, ' I am sorry to say. John, nearly all these words are wrongly spelt ; ' and she marked them with her pencil. ' Dear me, Miss, well, I'll soon alter that ; but wont you set me a copy now, Miss, a nice, right copy.' ' No John, not till you have tried to make these words right. You can sit down here and try ; but do not talk any more, for now I must attend to somebody else.' For a minute, John appeared to be very busy ; he pushed away all the elbows that intruded themselves on him, and made a show of wishing to get rid of this trifling piece of business, that he might turn to something more worthy of a writer of long words. As a little perception of difficulty and uncertainty came over him, it was amusing to see his impatient vanity, and the indirect efforts to attract Emma's attention. Now Emma understood John very well. She had been at times very like him in impatience and conceit, and she saw how it was : she was therefore fully bent on being as steady and calm as mamma herself would have been ; but she

made a little mistake in the matter. Mamma's steadiness and calmness arose from no desire to *master* her child, but from love to her. Emma had no dislike to John, and was desirous of serving him; but the grand aim in her mind just now, certainly was to conquer him—to get the better of *his* shrewdness by *her* shrewdness. She did succeed in this pretty well, and precious conquest it was.

By this time the rest of her scholars had begun to feel themselves very much at their ease in Mrs. Norton's house;—one little boy had tried to slide upon the polished oak floor—a thing not to be permitted in consideration of the hob-nails in his shoes,—a reason, however, this, which consoled him for the disappointment by the tribute it brought to his vanity, for little Peter had been extremely desirous of having plenty of nails in his shoes, that they might look as like a man's as possible, and prove him fit to stamp about over ploughed fields. His sister Mary meanwhile was smoothing her locks, and untwisting a curl-paper or two over the glassy table, while Martha Swan had found out a piece of paper, and a pen and ink, and to Emma's great horror was drawing indescribable black figures over the pure surface, while sundry spots of ink about the carpet and table, pointed out the journey from this ink-stand to the corner where she had taken her station. It was high time to be a little dignified.

The difficulty was, to employ each child suitably, and yet not to let one be unemployed—and Emma had soon finished wishing that twelve scholars had fallen to her lot. It was all that she could do to ascertain what was best for *five*. In due time, however, and after the lapse of several evenings, she began to see her way, and had settled a very judicious plan of treatment; but alas! no sooner did this begin to take effect, than the scholars grew less constant in their attendance. John, the conceited boy was the first defaulter. He did not like the arrangement, however really good for him, which compelled him to do things below his fancied capacity,—he would not stay to be treated like a child. He would go back to the master, and write 'long words.' There was hardly a persevering scholar but Martha, and almost before Emma had time to revolve the matter in her own mind, all her magnificent projects for doing good had subsided into the sober fact of being the teacher of one poor little child. How many there are who, when their large schemes of benevolence are defeated, are put out of temper with the matter! How many who waste time, and strength, and spirits, in brooding over their own disappointed energies. Happily for Emma, she was preserved from this. Of course she was mortified, but mortification did not make her treat her one remaining pupil as if unworthy to be cared for; there was no yawning tired manner evinced in her reception, calculated to discourage the little girl's efforts. Whatever Emma might feel, she pursued her course diligently, and had the pleasure to see her little pupil rapidly and steadily improving under her care. Her mother never was so pleased with her as now. 'It is more than I expected,' said she to a friend one day as they were discussing the characters of their children, always a favourite topic with mothers. 'I knew Emma was kind of heart, and zealous and ardent in benevolence; but I really did not think she would have so patiently gone on, attending to this little fragment of her plan.'

'Poor child!' said the friend, 'I am really very sorry for her, however;—it is so disappointing, just at the beginning of her career.'

Emma's father smiled. 'Disappointing enough, certainly; and yet, now I see what she is doing, and what the disappointment is doing for her, I am very thankful for it. In all my experience of life I have found no form of character so valuable as that of the individual who will throw all his strength into the performance of what appears a small remnant of duty, when compared with what he first proposed. Depend upon it, more real strength, more subjection of mere self-will, aye, and more hearty benevolence is gained in this way than in any other.'

Emma's father was right. Having once bent her mind to the task of attending to her *one* little scholar, Emma quickly found out that the work was quite enough. The little girl was a source of considerable anxiety: she was the child of bad parents, and needed all the help and bias towards good that could be afforded her. The knowledge of these circumstances awakened in Emma's heart a deep feeling of compassionate interest for the poor child—she knew well that nothing could be done, unless there was love on both sides,—and she tried to make herself worthy to win the heart of one single poor child. She succeeded. The improvement in her own temper and spirit were manifest to all,—and to none more than to little Martha, who held her young mistress in the utmost reverence, and could never persuade herself to undertake or to enjoy any thing without calling her to her counsels.

Years afterwards, when Emma's field of duties was widely extended,—when she was really a doer of good to hundreds of beings, more or less dependent upon her, she used to say that she could not be thankful enough for the training which had early made patience and perseverance parts of her character,—which had given her resolution to seize and grapple with the present duty, and practically taught her the most important lesson of life, that it is less *what* we do than the manner and spirit in which it is done that makes us acceptable servants of Him, who could both bathe the feet of His disciples, and lay down his life for their sake.

DOCTRINES OF THE CROSS.

MR. EDITOR, DEAR SIR—A number of years ago, when after a long and gradual formation of mind from the Scriptures, I first felt pleasure and improvement from the worship of the Father, I experienced great joy and peace from the notion of the perfect unity I perceived of the Deity as manifested in His works and revealed in His word. All nature appeared in new loveliness. The verdure of the fields became a blessing. The flowers sprang up in beauty to be loved. The warning voice of goodness was as distinct in the rolling thunder, as its soothing was felt in the fanning of the breeze. With a mind easily affected by pleasing or painful impressions from external things, I felt the superabounding delights of creation so

much greater than the mysterious manifestations of beneficence; that nature smiled as universally under the blessing of God, as under my former Calvinistic ideas, her beauties were injured by the curse of the Creator.

Those rewards were more than satisfactory to the longings of my soul. But soon I felt that 'Christ crucified,' and such doctrines as Redemption, Forgiveness and Reconciliation, did not occupy so large a space in my affections as they did in the preaching of apostles, or as they did in my previous faith. I knew they could not be true as I had believed them, because they require the Trinity for a foundation—a vain imagination which had gone from me, and gone for ever. Yet they were as much scripture doctrines as before, and required investigation. I sought for further light without fear of apostacy from the good confession I had made of faith in the Unity and Paternity of God, but rather in trust that the mists of ignorance would be cleared away, and that I should behold those doctrines in far more attractive attributes of consistency with the unbounded love of the Father, than I had formerly felt them stupefyingly agreeable in connexion with the Trinity.

I was not long in mist. I soon learned that 'Christ crucified,' and the doctrines connected with the shedding of his blood, were the means according to the purpose of God, of the liberation of the spirit from the bondage of corruption, that it might be exalted above the flesh, and exercise that power in the human family by reigning within, which had been usurped by 'the rulers of the darkness of this world,' and exercised over men without; and by elevating men as moral beings, spread that peace and happiness and order over the globe, which had never found a place among human habitations, because of the wars and desolations incurred during the long continued unnatural attempt to regulate human society by external force.

The contest for ascendancy over man between rival powers, which I once believed to be Christ and the Devil, remained on the pages of the Gospel as before. The rivalry was as manifest. But I learned that those powers over which Christ triumphed in his death, were those which exercised authority over men, and by doing so, were enemies of him whose kingdom was within men; *they* ruling by the animal nature through the spirit of fear, *he* by the spiritual nature under the dominion of love: *they* acting by compulsion, *he* by persuasion: *they* producing war, and war its detestable spawn of crimes: *he* producing peace, and peace the fruits of the spirit.

Those powers are still at war. No man can serve two masters. No man can act from his own motives, and from regulations made by other men. The one must give way. The form of virtue, the highest effect of the morality of external laws, written forms, and artificial order, must melt away before the morality of the spirit—the former being thrust unnaturally upon men by violence, the latter coming out of men by the cultivation of those powers which rank them but a little lower than the angels.

I request you will give me an opportunity of making my thoughts known through the medium of your periodical. They may awaken attention to the doctrines of the cross. They may induce some to seek to 'know'

Christ more intimately 'in the fellowship of his sufferings.' They may call forth the energies of more powerful pens. Or they may induce some kind friend to put me right, if unintentionally I may have wandered from the paths of truth and soberness. I am, Sir,

In the love of the Father,

Yours affectionately,

MAC.

NO. I.—REDEMPTION.—The dogmas of orthodoxy have been well discussed and their absurdities exposed. But as they still cover the land and keep thousands of men in the bondage of corruption who ought to be enjoying the glorious liberty of the sons of God, a notice of their distortion of 'the Redemption that is in Christ Jesus,' may not be useless.

Among men, Redemption is an act of paying a sum of money called a ransom for the release of captives, or the emancipation of slaves. This is also its meaning in the scriptures, with some slight modifications of the redemptions that have men for the parties; and upon this is that economy of Redemption framed which is too generally preached with fatal effect on the spiritual nature of its devotees. Its preachers stand for the paying of a ransom *price*—a fair equivalent. But they are not agreed on the receiver. If the regular transaction be the rule, then the Devil, the holder of the captives, ought to have been treated with, and have had the ransom paid him. But no, they say, it was the Father to whom the ransom was paid. To whom then do they liken God? To a pirate or slaveholder? Of all men the most cruel, rapacious and brutal. Surely like the murderers of Christ they know not what they do. God the Father the receiver of a ransom! The Deys of Algiers, Italian bandits, West Indian planters, American slave owners;—do the transactions that make such men abominable, explain the divine economy of man's redemption? Surely the people are besotted. Strange! passing strange! that such doctrines exist. But they say the ransom was paid to justice. But who ever thought the paying of a ransom, justice? Expediency it might be. If paying ransoms be justice, the holding of slaves and captives must be justice, the stealing of men justice, and all violence justice that makes bondsmen of the weak. Then may the African slaver be a man of justice, the seller of men an upright merchant, and their purchasers have right to do what they will with their own. Neither the word justice nor the idea it communicates has a place in the New Testament. The gospel has no fellowship with law, and of course none with justice. It informs us that Christ gave himself a ransom for all; but not that he *paid* a ransom. Much less a ransom *price*. Thus it gives no countenance to the orthodox economy of redemption.

Redemption as an act of the Deity on behalf of his captive children has a dignity attending it, every way worthy of him, both in the Old Testament and the New. With him there is neither paying nor receiving of ransoms, because he doeth according to his will in the armies of heaven, and among the inhabitants of the earth. In reference to the redemption of Israel, said Moses. 'The Lord brought you out by a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharoah, king of Egypt.' And again; 'O Lord God, destroy not Thy people

which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt by a mighty hand.' In the redemption that is by Christ Jesus, God acts with equal independence, though not with the same magnificence of outward display. He redeems by the blood of Christ, who 'gave himself a ransom for all to be testified in due time.' The sanctifying power of man's redemption consists in its being a dispensation of grace, too divine to be likened to redemption among men, which consists in exchanges of money for slaves. It cannot be so compared: 'Ye are not redeemed,' said Peter, 'with such corruptible things as silver and gold; but with the precious blood of Christ, as of a lamb without blemish, and without spot.'

In what then consists the difference between Redemption as preached by the orthodox and that declared by the gospel? They are totally different in their nature, as the different words used distinctly testify, and will best answer the question. The orthodox use such words as Trinity, first, second and third persons, Substitutes, Vicarious, Incarnation, and others not contained in the scriptures; but the gospel uses bondage, corruption, yoke, bondmen, bondwomen, servants, redemption, liberty, perfect liberty, glorious liberty, sons and daughters, children of God, and others of the same nature, which are applicable to the deliverance of mankind from slavery, and their establishment into the rights of freemen. Redemption is a word not applicable to escape from condemnation, or dispensation with punishment, as it is too generally preached. The appropriate word is pardon, a word that does not occur in the New Testament for reasons that will appear hereafter. But to bondage, slavery or captivity the word redemption is appropriate, and is always so applied in the scriptures of truth.

What then is redemption? 'The redemption that is in Christ Jesus' consists in deliverance from all external rules of conduct, and the being placed in circumstances of perfect liberty of action by the divine nature within, of which all believers partake by the knowledge of God. (Rom. viii, 2. II Peter, i, 3,4.)

This may be considered a startling definition, contemplating as it does, as a final result, the extinction of all rule, authority and power, the blotting out of law, and destruction of political institutions; and calling upon believers to feel and act at present by the impulses of their spirit, as if all principalities and powers, and might and dominion of every name were already put under the feet of Jesus, and Jehovah were king over all the earth, and His name one. And yet a little consideration will intimate that no redemption different either in its character or extent, can fulfil the prophecies which have gladdened the hearts of the worshippers of the Father in all ages. Nothing less can give 'the kingdom and dominion, and greatness of the kingdom under the whole heaven, to the people of the saints of the Most High.' Any surprise which such a definition of redemption may give, as implying unbounded license, must arise entirely from the form of expression. It is a pleasing belief that in Jesus Christ there is neither circumcision nor uncircumcision, barbarian, scythian, bond nor free, and that from that principle all mankind shall yet live and love as brethren. Thoughts then become dreams of peace. But it is alarming

at first, to hear of the abolition of law, political institutions, and civil offices of power, and the existence of absolutely unrestrained liberty. Thoughts then are of the subversion of order, the destruction of property, confusion and every evil work. Yet these are almost the same things differently expressed. The prevalence of the kingdom which the God of heaven was seen by the prophet to set up, implies the consuming of all other kingdoms. Christians love the consummation but feel alarmed at the indispensable changes in the progress. Yet men cannot beat their swords into ploughshares and their spears into pruning hooks, while there are governments in the world ruling by external laws and enforcing them by physical power. Universal peace is only compatible with the reign of the spirit of God, Christ being head over all things, and all men feeling complete in him.

There is great want of knowledge of man's angelic nature, of its strong tendencies towards what is 'pure and peaceable, gentle and easy to be entreated,' and a great distrust accordingly of the liberty wherewith Christ hath made believers free. Men with a glorious spiritual nature within them, which ought to be the well spring of action, but lying dead for want of use, are set, and moved, and put into action by external power, and mistaken for men in a state of natural operation. The passions which are kept in constant activity by the war-spirit of nationalism, and affect even the minutest transactions of society, are gravely attributed to the devil's delusions and believed irreducible. Laws are formed and penalties enacted for the controlling of them which are themselves provocatives to new wraths; and society persists in the same unnatural practices, which a few years ago in lunatic asylums applied bodily tortures as cures for diseases of the brain. The world is combined to declare mankind a naturally wicked race of beings, requiring restraint and coercion to prevent them from devouring each other; but Jesus with the spirit of the Divinity that pronounced them 'good,' redeemed them by his blood, proclaimed the acceptable year of the Lord, declared them sons of God, awoke in his disciples the spirit of adoption, and acted towards men in all respects as beings created for liberty but grinding in the house of bondage.

That nature which man possesses in common with the creatures among which he dwells, which is of the same perishing kind and preserved by the same aliments, was given unto him in perfection. It cannot be improved. Happy is he that keeps it up to the original amidst the artificial practices of society. But that higher nature which has been given him, which has made him Lord of this part of creation and designated him an heir of immortality, is improveable to degrees incredible even to the lovers of the race. They look to Jesus and behold a man made perfect by sufferings, and acknowledge that were the world peopled with such men—men going about doing good, it would be wise to abstain from all compulsory direction of their actions. The world would be perfectly safe without laws or physical power to enforce them. Yea that most good would be produced by letting the people have all their own way. They acknowledge that Jesus did infinitely more good than if he had been directed either by the authority of men or by the laws of his nation. That it was by his having been a law to himself, that he redeemed the

world. But they despair of men attaining the excellence requisite for perfect liberty. Why? Was he more than a man? Was his spiritual nature more angelic or divine, than that of his brethren? May he not be imitated? May not that discipline which formed his spirit to goodness, among a people distinguished for want of heart, be adopted, and give a degree of that mind which was in Him? The task of spiritual cultivation has not now the difficulties it had when Christ undertook it. The path to perfection is now pointed out, but Jesus had to seek for it. He discovered it, made it known, and travelled it alone in the greatness of his strength. No man has such a work given him to do; for Christ is made to every believer, wisdom and righteousness, and sanctification and redemption.

The first and greatest obstacle to the world's regeneration is ignorance of the doctrine of redemption, or positive unbelief of it. Reformation of political institutions is a far more popular aim, than reformation of the people, and happiness is more confidently expected therefrom. But 'the redemption that is in Christ Jesus,' teaches that political institutions of all sorts are instruments of bondage; and that happiness depends upon such sanctification of heart and life as shall make them unnecessary,—things, as regard believers, waxed old and vanished away. It proceeds upon the fact that society regulated by things without is restless, resentful, unhappy, and unimproving; but teaches that society actuated by the spirit of God which is in every man, operating without the least restraint, or direction, save by 'the knowledge of God,' will be peaceful, improving, and joyful. The conversion of men to that great and fundamental principle of the Gospel, is now as difficult an undertaking as it was in the day, when Christ preached freedom to a people that declared they had never been in bondage.

The public mind is a modification of the mind of slave owners. It declares mankind unfit for the glorious liberty of the sons of God, and advocates the restraints of law, as the slaver declares his slaves unfit for emancipation, and advocates bondage. They are both wrong, and both advocate institutions which will for ever prevent mankind from advancing to that preparedness for freedom which they require. Enslaved minds remain enslaved, and the circumstances of slavery prevent their expansion. The Israelites redeemed by the outstretched arm of Jehovah, knew not the blessing of liberty, because of their habits of working and eating like animals of labour, and the people at present, from habits of external management, direction, and restraint, are ignorant of the virtues that lie dormant in the human being by the law of sin and death, that would spring into an animated joyous activity by the law of the spirit of life.

MAC.

BEARD'S COLLECTION OF HYMNS.

To the Rev. J. R. Beard on his recently published *Hymn Book*.

DEAR SIR—On looking more narrowly into the copy of your recently published *Hymn Book* which you had the goodness to send me, I find

amid much which I greatly admire a few things which I cannot help regretting, and well knowing your spirit of candour, I am inclined to hope you will allow of my alluding to them in this public manner, for, the work being already before the public, it does not seem to me that any *private* remarks would answer the same purpose.

Certainly, the idea which generally went forth respecting your collection was that the hymns would be unaltered: at all events that none but *necessary* curtailments would be made. Now opening the book with this full and very pleasant impression, I will confess I was startled when my eye fell upon No. 4, and when I found that Mrs. Barbauld's magnificent poem 'Jehovah reigns,—let every nation hear,' was pared down to the requirement of a long metre tune,—every verse being robbed of the two concluding lines. Permit me to remonstrate here. It was the more unnecessary because two excellent tunes have been written expressly for this hymn, one, 'Eustace-street,' by the Rev. P. Taylor, which appears in Mr. Edward Taylor's collection; the other, 'Steep-hill,' by Webbe, Junr., which will be found in Webbe's collection, used in Renshaw-street Chapel, Liverpool.

I certainly observed also and regretted other curtailments, as in the case of Mr. John Taylor's hymn, of only three stanzas, 'Praise to God the great Creator;' the first of which is omitted,—and the alteration of here and there a word and line in others, as in the hymn 'At the portals of Thy throne,'—'Meek and contrite,' for 'Pure and contrite hearts alone,' and—

'Let the world united join
'To extol thy name divine,'

Instead of 'In our harmony divine.' Granting that these are very small matters—suppose even that they may be, in some instances, in a slight degree, even improvements,—still that very insignificance seems to make it the less worth while to meddle with an author's thoughts and modes of expression; and editors should, I think, remember that if every new collector is to deal with a hymn as he pleases, though each may make but a mere verbal alteration, it will amount in time to a complete corruption of the text.

I must also add that when the author is living and it is to be hoped open to conviction, it would be extremely easy for an editor to submit a list of any proposed corrections, and that it does appear to me unfair to put the name of such an individual to an altered hymn without any announcement of the intention.

Thus I am *not* the author of the alteration in a hymn which bears my name, No. 259, and I must confess the imputation of such a rhyme as is therein conferred on me, is a little galling to a poet's ear:

'With soul and strength—thy days of ease
Thy will and vigour in their prime,
Thy hope, thy joy, thy health, thy peace,
All must be freely brought to Him.'

The original stanza stands thus:—

'With soul and strength—thy days of ease,
While vigour nerves each youthful limb,
And hope, and joy, and strength, and peace,
All must be freely brought to Him.'

444, *Norwich Collection, also Sabbath Recreations.*

Once more, I cannot help regretting that as this volume goes forth to the world as a sort of gathering up of the sentiments and expressions of individuals of the Editor's communion, he should in any instance have departed from their own language. I cannot regard the work as likely to be used in public worship to the exclusion of our long cherished hymns of orthodox origin and of thoroughly liberal sentiment: but as a collection of Unitarian Devotional Poetry it is useful and pleasing, and will be always valued.

Believe me, dear Sir,

With much respect, yours truly,

EMILY TAYLOR.

New Buckenham, January, 1838.

[On the above strictures I can only say at present that want of time prevents my looking carefully into the sources whence I drew the hymns in question, but I think it probable that at least some of the changes had been made before me, and that it was my misfortune to print from an *improved* version. Should the work, as I expect, reach a second edition, inaccuracies and oversights shall be corrected.—J. R. BEARD.]

THE DOMESTIC MISSIONARY.

LONDON DOMESTIC MISSION SOCIETY.—*From the Missionaries' Reports, presented January, 1838.—Spicer-street, Spitalfields.*—During the last month of the year which has just gone by, the condition of the poor has by no means improved. Nor does the opening of the new year present a better prospect, except in the anticipations of hope. Happily the weather was not severe, or their wretchedness must have been much increased. There is much fever, there are many cases of distress, and there have been some deaths. We have sustained a loss, which I cannot but regret, in the death of a serjeant of the police who resided in our neighbourhood, and was by his attentions of very great service to us. He died after a very short illness, leaving a widow and eight children.

Among the cases of distress around us, one that I visited yesterday was most painful. In a small wretched-looking room I found a man, his wife, and seven children. The mother and the eldest child were in bed, ill of fever. One girl had just recovered from that disorder, and looked the mere shadow of a human being. In the arms of another was a pining infant which was obliged to be taken from the mother on account of her illness. In the midst of them stood the father who with wild and anxious looks said, 'I know not what to do.' His earnings were all their support, but now his arms, his head, and his heart too, had other employment!—I was much pleased in witnessing the kind attention of a neighbour who accompanied me to this scene of suffering, and who first indeed called my attention to the case, and but for whom I believe they must have perished; and I said inwardly, 'Thank God there are some hearts

which feel for others' woes.' I am however, happy to say that I have had other proofs of this since the circular to the subscribers has been issued, in the receipt of sundry articles of wearing apparel, and a few donations in money.* Two hundred and seventy-four articles have been received, and one hundred and thirty-three have been distributed 31s. in money have been given to distressed cases.

On Christmas eve I distributed the childrens club money to the depositors, amounting to a little more than 46l.

On Christmas day, in the morning, the children to the number of about two hundred and ninety, assembled in the chapel, with some of the teachers and other friends. The appearance of the school was, I believe, satisfactory to the visitors; and I am sure, their visit was gratifying to the children. The number in the Sunday school has rather increased; in the day school rather diminished. The Sunday evening religious service is well attended. The writing and working classes go on as usual. And the interest in the natural instruction society seems increased. We hope soon to form an adult class or classes, some young gentlemen having kindly suggested their wish to assist in this department.

How much the moral condition of the adult population is improved it is difficult to ascertain. Affliction however is a severe tutor, and we may hope that its painful but salutary discipline may dispose the mind to listen to the dictates of truth and righteousness.

R. K. P.

Half Moon Alley, Cripplegate.—The condition of the poor in this district has undergone a slight improvement during the past month. The continuance of the mild weather has kept open some sources of employment, and prevented their feeling the want of additional firing, clothing, and food: but should a frost set in the hand of Christian charity must be stretched forth, else many will perish from want.

Persons not much acquainted with the condition of the poor, are generally attracted by an outward shew of wretchedness. I do not deny that the misery is often real. The ragged and naked are wretched; but not so wretched as those who, amidst poverty and disease, are struggling to keep themselves within the pale of decent society. They suffer more from cold and hunger, and practice more self-denial than the class below them. Their very virtues prevent their appearing objects of compassion. There are many poor of this class in my district. To them my visits are particularly acceptable. They feel the want of Christian sympathy, of friendly consolation; and, I am often made the confidant of woes, temptations, and I may add virtues, that before were only known to God and their own hearts. Often have I had to admire the delicacy with which their wants were concealed, lest I should imagine that they sought me from interested motives. It was but last night I visited a poor man who has a wife and four children. He has been for some time out of employment, I conversed with him for an hour, pleased with the confidence he evinced of being under the protection of a merciful Father. I have since had reason to believe that, at that time, they were without a morsel of food in the house, and had not had any during the day. I regret that I

*The whole amount received in reply to the circular will be acknowledged at a future time. E. C.

was not aware of this, as I have now, through the kindness of friends, the means of relief; but not a hint was dropped of the situation they were in.

On the 26th of December, the children of the schools had tea together. They were examined by the Rev. J. C. Means; and prizes were distributed among them by the Rev. D. Davison; after which they were amused by the exhibition of a magic lantern, and the ascension of a small air balloon. Many of their parents were present, who seemed much gratified by the kindness shown to their children.

I wish again to press on the notice of our friends the serious inconvenience we feel from the want of more teachers in our Sunday school. Since I last alluded to the subject, we have lost the services of a lady who, in addition to her regular attendance on the Sunday, has for some time past conducted with much ability the working class of girls. That class is now discontinued, and must be so, unless some lady, knowing this, will be kind enough to take it under her care. W. V.

MANCHESTER DOMESTIC MISSION.—*Minister's Monthly Report.*
—The condition of the people whom I visit, is not upon the whole so satisfactory as when I last addressed you. We are got now into the depth of winter; and although the season has hitherto been remarkably mild, yet the candle light which is necessary in these short days, together with the additional fuel that is required to keep up an agreeable and healthful temperature—these things draw largely upon the small income of many of the working classes. A large amount of suffering arises from the want of fuel; and when this is connected with a want of sufficient clothing and food,—which, alas, I find too frequently the case,—the misery of such a state is almost past description. I sometimes wonder how human life can be sustained amidst so many deprivations. When I look at the moral and physical evils by which thousands of families in this large town are surrounded, the degree of health which most of them enjoy is really astonishing. During a protracted depression of trade, like the present, there must be a large amount of mortality. From the want of cleanliness, and a sufficiency of food and clothing, the foundation of fatal disease is often laid; and many, I have no doubt, from this circumstance alone, are taken off the stage of life. The remedy for such a state of things is by no means so simple as we may sometimes suppose. There must be a thorough, moral, and domestic reformation in many families, ere any, perceptible amount of good can be done. Poverty is too often to be seen in connection with bad habits, and the want of a good, economical management of household matters. I have sometimes been astonished to find how ignorant young people are—*young women* especially—of these most essential and important subjects. Here I think the education of the people should commence; and till this is done, it will be in vain to look for much social improvement. Make but the poor man's home clean and comfortable,—let his meals consist of the most nutritious food which his earnings will command, and be served up in a decent manner, and the idea of home will soon become associated in his mind, with all that is endearing and attractive. It falls naturally to

the lot of woman to do these things, and therefore we say the thorough instruction of young females in the various branches of domestic economy is an object of paramount importance.

In a population like ours, which depends for employment upon so fluctuating a thing as trade, there must always be found persons in indigence and want; and this sometimes from no fault of their own. These I consider to be legitimate objects of charity, and it is to me a source of great gratification, that to such I have been enabled to afford occasional aid. That in every case such aid has been deserved is more than I can affirm,—I have most likely in some instances been deceived; of the majority of cases, however, I can speak with some degree of confidence, and have good reason for believing that while relief has been given, a kind and grateful feeling has been elicited and strengthened.

I regret to say that during the past month, disease has made alarming inroads among many families. Fever has made its appearance, and I fear that it continues to spread. In some instances it assumes a malignant form. I called last week on a family which had just lost two of its members by typhus fever; and a number of other instances of a less fatal kind, have come under my observation. As we get a colder and severer atmosphere, the disease, we trust, will be arrested in its progress. There are cases in which I have felt it a blessing to be able to relieve.

The Mechanics' Institution at Miles Platting has afforded its members and the neighbourhood much gratification during the Christmas holidays. The members of the Vocal Music Class of the Manchester Mechanics' Institution, under the direction of their teacher, Mr. Ward, favoured us with a concert, generously giving their services, for the benefit of the Institution. Subscribers were admitted for their pence, and non-subscribers for six-pence. Near five hundred persons enjoyed this very pleasing entertainment. The directors got up a public tea party on New Year's Day, when 240 persons sat down to this social repast. After tea, the company was entertained with the phantasmagoria; humorous pictures were exhibited for the amusement of the youth, and which did not fail to gratify many of an older growth;—also various specimens of natural history under a highly magnifying power, and some of the principal phenomena of the earth and heavens. A part of the company singing a portion of Addison's sublime hymn on the starry firmament. The remainder of the evening was spent in singing, social conversation, while many of the young people engaged in dancing. The proceedings throughout were of a most unexceptionable character, and it did my heart good to see so many who toil hard all the week, enjoying themselves with such zest and evident satisfaction. Here was a scene which I wish was more frequently to be met with among our working population. Here sobriety, cheerfulness, and mutual good will could be read upon every countenance. What a different scene did I behold as I walked home! persons lying dead drunk in the streets; others fighting and swearing like fiends in the gin and beer shops. This was New Year's Day! I felt the contrast; and could not help thinking but some, at least, of these poor besotted creatures, might have been preserved from such brutal

degradation, if popular and attractive amusements were adequately provided for the people.

The number of my visits since our last meeting on December the 4th, is 310, and the money expended amounts to £3. 5s. 10½d. I have received since the beginning of November, various articles of clothing, from eight individuals, and a parcel of new clothes from the Cross-street clothing fund, of the value of £10. I beg the donors to accept my grateful acknowledgments; they are indeed the real friends of the poor, and they may be assured that I shall distribute their bounty, which they have placed at my disposal, in the way which to my judgment and experience seems best. I have also received through Mrs. Robberds a quantity of print for the use of the sewing class—a gift which is peculiarly acceptable.

The sewing class is increasing, and the attendance at our evening services continues good, although for the last Sunday or two, the number has been smaller. The *average* hitherto has been nearly or quite 300. My health during the last month has experienced some interruption—for a fortnight I was able to do but very little. This circumstance, connected with other considerations, has induced me to discontinue the afternoon service. When I look back upon a year's labours, in connection with other agencies that are at work in our Institution, I cannot but believe that we have already been instrumental of no small amount of good. And I humbly pray, that by the diffusion of useful knowledge, the inculcation of high moral principles, with rational piety, and the genuine Christian spirit, we may yet be enabled to accomplish much more. And to God be ascribed all the praise!

G. BUCKLAND.

January 8th, 1838.

LIVERPOOL TOWN MISSION.—(*Trinitarian*).—‘During the past month the agents of the Liverpool Town Mission have made 2162 visits to the families of the poor, and 392 visits to sick persons, and have sent 23 children to school. They have also circulated 1654 religious tracts, and held 114 meetings, attended by 2054 persons. The following statistical details from the journals of the past month will probably surprise many who have been in the habit of considering this a Christian country, abundantly supplied with religious instruction. “1837, October 13th. This day I have been labouring in — Gardens. I have gone through the whole street and believe I have visited every family. Nearly all profess to be Protestants. The number of families is 160, consisting of 707 immortal souls. Only 26 individuals profess to attend divine worship regularly, 40 profess to attend occasionally. There are 305 children, of whom only 87 go to school, and many of these only occasionally. Of the 160 families in the street only 57 have copies of the scriptures. This is the state of the people in our own town. Oh! that every minister and every member of our churches did but know the situation of the poor heathen in our land.—October 17th. The number of families in N— street is 45, containing 214 individuals. Of these eighteen adults, with eight children profess to attend divine service regularly, and ten others

occasionally. Only ten families in this street have the scriptures in their possession. There are about 86 children, of these 24 attend school, and about sixteen are infants, leaving about 46 children not attending any school. To look at this statement is painful, but to see the miserable state of the people is a great deal more so. In H——street, there are 87 families, containing 194 adults, and 169 children, total 363. None of the children go to school. Four of the adults stated that they occasionally went to worship, and these said they each had a copy of the scriptures; but I could not see them. In C——street, the number of families is 92, consisting of 409 individuals, of whom 19 profess to attend public worship regularly, and 22 occasionally. Twenty families possess the scriptures. The number of children is 204, of whom only 32 attend school. From these and other returns it appears, that amongst 1872 families, containing 3575 individuals, only 168 persons possess copies of the scriptures, and that of 1552 children, only 335 go to school!

‘These statements shew the great need there is for such a society as the Liverpool Town Mission, to send its agents from house to house, to make known the saving truths of the gospel to the ignorant and otherwise neglected crowds residing in the courts and back streets of our town. It is to be hoped that these statements will be received by all who value the blessings of Christianity, as a loud call for increased exertion and increased liberality, in order to extend these blessings to others.’—*Liverpool Times*.

CONCLUSION OF EXTRACTS FROM THE REV. J. JOHN’S REPORT OF THE LIVERPOOL DOMESTIC MISSION.—‘It remains for me, to make some observations, upon the *religious* education of those, among whom I have been labouring. I believe, that, taking the question upon a large scale, the influence of religion is less than is commonly supposed, and than first appearances would certainly lead us to take for granted. But, though the supposed amount of the influences of religion may be a questionable point in reference to the superior classes of society, or even to the lower classes under other and more favourable circumstances,—none, who have looked into the state of the Liverpool poor, can fail to be struck with the amount of negative and positive irreligion among them. By *negative* irreligion, I mean the absence of religious principle and ignorance of religious truth, which is the natural result of an education, from which it has been entirely excluded;—and by *positive*, that total and determined casting-off of the fears and hopes of futurity, which is manifested in men’s never suffering any of those fears and hopes to lead them into good or to keep them from evil. Of both, ‘the harvest truly is plenteous;’ nor is it in the nature of things that it should be otherwise. I can scarcely form to myself an idealism of a state of deeper religious neglectedness, than that of the lowest classes of the Liverpool poor. The Catholic priests indeed, as far as I can form a judgment from what I see and hear in my district, *would* be as earnestly engaged (if it depended upon themselves) among the garrets and cellars of their poor fellow-believers, as they are ready to attend, even at the most unseasonable times and under the most perilous circumstances, by the side of the sick and the dying. But it does *not* depend upon themselves. They are too

few in proportion to the mass of catholic poor, to do, what I doubt not it is in their hearts to do, among them. They have enough to do, in going where they are actually summoned, and have no time to search the haunts of wretchedness for the wretched. A catholic ministry to the poor would, therefore, it appears to me, be an unspeakable blessing to them. But while this is wanting, it is a fearful fact, that the bulk of the lowest poor (judging from the portions I have inspected) are in a state of the most profound religious abasement. They may be Mahometans or Pagans, for any thing that appears in their conduct to indicate that they are Christians. Numbers of them cannot read; a few *will* not; many have no books; some have them, and never use them; some go to confession, but not to their place of worship—others to their place of worship, but not to confession—and why should I add, that many do neither? No priest, no minister, or religious friend appears among them, to keep up the faintest recollection of sacred things, or the feeblest connection with the spiritual world. They live and die in a Christian land; but neither their lives nor their deaths have anything to do with Christianity.

To these I have felt myself sent; and in many of their damp and dark abodes I am sure of being seen with pleasure. Feeling myself the delegate of those, who entertain no inordinate or preposterous views of what is to be hoped and what is to be done, I have no fear of exciting unjust and unreasonable disappointment, when I state that I have yet met with but partial and precarious success—and that the real and extensive religious improvement of these people only gleams upon me from a distance, with a long and difficult road between.

On the subject of the *silent mission*, I have little to say; but that little I have great pleasure in saying. My tracts are in general eagerly received and read. The few, the very few, who have declined them, have been catholics more scrupulous than I have usually found them, who have objected to the books, not upon the supposition of their containing any thing *against* their religion, but simply because they imagined that their religion disapproved of every thing, not written for or authorised by it. I have carefully avoided putting any thing into circulation (one or two peculiar cases forming the only exceptions,) that could be wrested to any purposes of a sectarian nature. I felt myself sent forth upon a nobler mission; and I have endeavoured to act in conformity with its objects. Generally speaking, I was favoured in this design by the prevailing tone and tendency of the Tract Society publications. Too high praise cannot be given to many of them, as cordial and beautiful effusions from the religion of peace and love.

I have given as yet but a single bible. 'Exceeding great joy' has indeed been the attendant on it. She to whom it was given, had taught herself to read; but was too poor to procure herself an entire copy of the book, which she knew well how to value. One other bible I wished to give; but was prevented by the death of the aged woman for whom it was designed. She had 'given her own to her boy, when he went to sea;' and her manner, more than her words, expressed that it was to her a costly sacrifice. I shall always grieve to think that the suddenness of her death precluded her even from the knowledge that I intended her this kindness.

I need not add, that there are ministrations, which I regard as of very solemn importance, even while I deeply compassionate the imperfect state of religious knowledge, which makes them appear so indispensable. I refer to those religious offices, which I am called upon to perform in the rooms of the sick and the dying. In the cases of the poor Irish, I usually have to attend them only or chiefly as a general friend,—the priest, almost always, being immediately sent for, and my own feelings strongly urging me to avoid every semblance of sick-room proselytism or death-bed interference. But even among the poor Irish, there are some who are not catholics; and among our own poor, there have been not a few, to whom, under such circumstances, my services have been acceptable. I have often been strongly affected, at seeing the dependency, which one fellow-being evinces at such times, upon another. But never do I see it, without wishing it could be otherwise,—without feeling how little the scope of Christianity has been understood by him, who imagines, in the shadow of sickness or of death, that he cannot do without a fellow-mortal to prepare him to meet his God. It is then, however, too late to correct the error, or to lament it; and all that is left, is to over-rule it to the sufferer's good.

INTELLIGENCE.

AN ABRIDGED REPORT OF THE UNITARIAN SUNDAY SCHOOLS AND THE INSTITUTIONS CONNECTED WITH THEM, READ TO THE BIRMINGHAM BROTHERLY SOCIETY AT ITS ANNUAL MEETING, JANUARY 7th, 1838.—The Birmingham Brotherly Unitarian Society has been in existence forty-one years: when established its objects were to provide gratuitous teachers for the Old and New Meeting Sunday Schools, to superintend the management of the Sick Club connected with those schools, and to aid the general promotion of knowledge and virtue.

A considerable change has subsequently taken place in the extent of the society's labours;—the increase of Unitarian Sunday Schools in the town having required a society of teachers to be formed, for the management of each establishment. The society consists at the present time of 110 members—three have been admitted during the past year, and six have been lost, four from death, and two from other causes.

The Benefit Society, or Sick Club, established 1798, has at present two hundred and eighteen members—eighty-one senior, and one hundred and thirty-seven junior, being an increase of fourteen during the year.

The amount received as subscriptions during the year has been £79. 11s. 4½d.; and interest upon money invested £77. 17s. 6d., making a total of £157. 8s. 10½d.

The amount of sick payments, and for two funerals, has been £49. 8s. 0d. Also subscription to the dispensary, £2. 2s. 0d., and printing 14s.; makes total £52. 4s. 0d., thus leaving a surplus for the year of

£105. 4s. 10½d., which added to the capital last reported of £1,692. 16s. 11½d., makes the present amount of the fund £1,798. 1s. 10d.

The interest upon this sum is more than equal to the present claims for sickness, and it seems probable that the fund will still continue to increase.

The prosperous state of the benefit society has enabled you to increase the advantages of senior members—while you have prudently determined that should your funds not seem likely to enable you to carry out your benevolent plans, the old regulations shall soon be reverted to, rather than risk the injury of a valuable Institution.

The casual fund established in 1821, for aiding young men commencing in business, relieving members in case of distress, &c. has during the year been beneficial to several persons. Six loans amounting to £54. 10s. 0d. have been granted during the year.

The total sum granted in loans since the institution of the fund has been £334 15s. 0d., and donations amounting to £46. 2s. 6d. have been made.

There is at present out in loans £63. 12s. 6d. which with £26. 9s. 4d. the balance in the treasurer's hands makes the present capital of the society £95. 1s. 10d. This branch of our institution is peculiarly worthy of general support; young men by a small annual subscription are enabled to obtain a little capital, free of charge for interest, to assist them in business, or upon pressing emergencies. In this way the fund has been the means of placing within the reach of many, an opportunity to procure a comfortable livelihood.

To the benevolent this fund affords an opportunity of conferring many benefits upon the rising generation. Some members of the Brotherly Society may not be aware that the secretary to the casual fund is occasionally applied to when young men of steady character are wanted to fill respectable situations. It may be useful for any member when short of employment to apprise the secretary of the circumstance.

The Old Meeting Sunday Schools were established 1787, and the 50th anniversary was celebrated in September last. The boys' school has at the present time 583 pupils, some of them adults. There are 86 gratuitous teachers. The want of sufficient room set apart for the scholars in the meeting house causes them only to attend public worship every other Sunday. There is, however a service, consisting of prayer and address, conducted in the schools, at which those who do not attend chapel are expected to be present; and I have reason to believe that this short service is calculated to improve the moral and religious characters of those who attend.

Prizes for punctuality and good behaviour are awarded annually.

There is a library containing 1340 vols., and is supported by the subscriptions of teachers and pupils. The amount received during the year has been 22½. 14s. 9d.; the number of volumes issued 8486, which shows the interest taken in this part of the institution.

Christian Tracts have been taken home by part of the boys, which plan of communicating instruction to them and their parents it will be well to extend.

The Savings' Club has received during the year from 430 depositors

144*l.* 2*s.* 11*d.*, and at the beginning of the year there was a balance in the treasurer's hands. Repayments have been made when required, amounting to 166*l.* 3*s.* 9½*d.* Many of the pupils are connected with the benefit society.

The girls' school has at present 110 pupils, and is conducted by fourteen ladies and three stipendiary teachers. The business of the day is opened and closed by a short service; the one a hymn and address, the other a prayer.

The girls are taken to the meeting house each Sunday.

Prizes of clothing, and books are distributed annually for punctuality and good behaviour. There is a library, containing 105 vols. available to the girls by a subscription of 1*d.* per month. There is also a savings' club, in which seventy girls have deposited about 24*l.* during the year, and about 20*l.* have been repaid when wanted. Small savings are encouraged by interest being allowed.

The New Meeting Sunday Schools were also established 1787.

The boys' school has at present 230 pupils, and is conducted by twenty-nine gratuitous teachers, assisted by a stipendiary teacher. The pupils attend public worship each Sunday. The managers are under the painful necessity of refusing to admit more boys at present from the scarcity of teachers. It is much to be regretted that such a course should be necessary; I hope the school will not remain long without sufficient strength to communicate valuable instruction to a much greater number of persons.

All the pupils who have of late been admitted into the school are expected to subscribe to one branch at least of the New Meeting Provident Institution,—an institution having a savings' fund, a sick fund, and a medical attendance fund, the success of which is considered established, there being now nearly 400 members. The superior class meets for instruction during the week in writing, arithmetic, &c. and other instruction is communicated on a Sunday. The library contains 800 vols. and about 1190 vols. have been issued during the year. Prizes are given annually for punctuality and good conduct.

The girls' school has at present 165 pupils, and is conducted by twenty-five ladies and three stipendiary teachers. The business of the day is opened by prayer. The girls attend public worship each Sunday, and the junior part have also religious and moral instruction communicated to them in a short address, suited to their capacities, delivered by the visitors.

Prizes consisting of books and articles of dress are awarded annually. A library is connected with each division of the school; the total number of books is 556. The girls have opportunity of taking books home upon the payment of 1*d.* per month; with which sum, and occasional contributions from the ladies new works are purchased.

The pupils are encouraged to connect themselves with one branch or other of the New Meeting Provident Institution, and with a view to promote prudence in them and their parents, they are permitted to deposit money in a savings' fund, and a portion of them receive interest.

It is usual for the ladies to visit the parents of their pupils, and they have established amongst themselves a clothing fund, from which they

kindly supply articles of dress to those who from actual observation are found to need relief.

The New Unitarian Sunday Schools, Cambridge-street, were established August, 1834. There are at present 319 boys and adults; also fifty-four gratuitous teachers. The business of the day is commenced by a short devotional service; hymn, prayer, and address. The addresses are principally supplied by teachers connected with classes established for improvement in composition, &c.

The pupils attend the public religious service once each Sunday.

There is a library containing 380 vols., and some small publications; it is supported by teachers and pupils. The amount received during the year has been 5*l.* 1*s.* 4*d.*, and the number of vols. issued, about 1720.

The savings' club has received during the year 7*l.* 12*s.* 0*d.* from 102 depositors; and repayments 20*l.* 7*s.* 0*d.* have been made when required. Some of the pupils are connected with the benefit society.

Tracts published by the Christian Tract Society, and some doctrinal tracts have been circulated, and appear to be sought for jeagerly. The schools are principally supported by the contributions of the teachers, and the religious services are usually conducted by them.

The school for females is conducted in Edmund-street, near to Cambridge-street, and was established May 10th, 1835. There are seventy-five pupils and fourteen gratuitous teachers. The business of the day is opened and concluded with prayer. There is a savings' club, in which 9*l.* 12*s.* 11*d.* have been deposited during the year by thirty persons in 427 deposits. The pupils have the privilege of reading books from the library, Cambridge-street, and Christian Tracts are lent to a portion of them. A superintendant is appointed from the other society of teachers at their request.

The individuals connected with each of the New Unitarian Sunday Schools, labour under many disadvantages for want of a suitable building similar to the New or Old Meeting Schools; and it is to be hoped the friends of education will ere long display their accustomed liberality, by placing within the reach of the teachers and friends, the funds necessary for the erection of premises, which will not only add to their convenience and gratification, but will enable them to increase their usefulness, and extend the blessings of education to many who are now being reared in the midst of ignorance and vice. A fund has been established for the purpose alluded to, and many members of the brotherly society have become donors. Allow me, respectfully, to suggest that much valuable aid may be given by your kindly introducing the object to the notice of your friends.

The Thorpe-street Sunday Schools, in connection with the Unitarian Association for the Midland Counties, have at the present time fifty-seven boys, with eight gratuitous teachers, and assistance is occasionally rendered by some of the old meeting teachers; also twenty-eight girls, with ten gratuitous teachers.

The boys' school was commenced so recently as June 19th, 1836, and the girls' school May 10th, 1837. The pupils attend the morning service at Thorpe-street Chapel. There is no savings' club, sick club, or library connected with the schools.

The numbers stated are of those connected with the various schools, not the average attendances. The total number of persons now connected with Unitarian Sunday Schools in Birmingham is 1567, being an increase of 146 since your last report; and the total number of teachers is 237.

There is also at Birches Green, near Birmingham, a Sunday school, connected with the association before mentioned. I believe that the average attendance of girls is from twelve to fifteen; and of boys, from eighteen to twenty-one. There is one paid teacher always in attendance, who expounds the Scriptures after the morning education is over. The committee also appoint two persons to attend each Sunday, but this attendance is uncertain; though a small country place, more children would attend school if additional teachers could be found.

ANNIVERSARY OF THE OPENING OF 'GREENGATE CHAPEL, SALFORD.—The thirteenth anniversary services of the opening of this meeting house were held on Sunday, the 31st of Dec., when two eloquent discourses were delivered by Mr. Sidney Smith, of Edinburgh. On Wednesday evening, at five o'clock, a tea party was held in the school room, under the chapel; the Rev. J. R. Beard, pastor of the congregation, in the chair. The room was handsomely decorated with evergreens, presented by Benjamin Heywood, Esq.; and the walls and windows were tastefully adorned with the names and portraits of many of those eminent individuals who have done honour to human nature by their lofty endowments of mind, and their splendid services in the cause of literature, science and virtue; in the furtherance of civil, intellectual and religious liberty; or in the dissemination of those peculiar theological sentiments which they believed to be consonant with the dictates of revelation,—such as Milton, Newton and Locke; Priestly, Price and Wakefield; Barbauld and Belsham; Rammohun Roy and Dr. Channing. Nearly three hundred persons were present, of whom some came from distant places, and not a few belonged to the Mosley-street and Cross-street chapels. Amongst the visitors were the Revds. J. Brooks, of Hyde; R. Smethurst, of Monton; J. Hawkes, of Nantwich; F. Baker, of Bolton; F. Howorth, of Bury; G. Heaviside, of Rochdale; T. May, of Stand; W. Shenton, of Ashford, Derbyshire; W. McKean, of Sunderland; and W. Gaskell, A. Bennett, W. Harrison, W. Whitelegg and G. Buckland of Manchester. After tea, conducted and served up by a few of the ladies, and a beautiful and appropriate hymn having been sung, several observations were made by the chairman, and speeches delivered by some of the reverend gentlemen, and by members of the congregation, in sympathy with the pastor of the chapel, and in favour of knowledge, truth, liberality, charity and Christian Unitarianism; and after another hymn was sung, and prayer offered up by the Rev. Mr. Brooks, adapted for the occasion, the meeting separated about half-past ten o'clock.—On the following night there was a recital by the Sabbath-school children, when a considerable number of their parents, and the members of the congregation, were present, and seemed much pleased with the manner in which the boys and girls said their pieces. An address to the children was delivered by the Rev. W.

M'Kean, in a very simple and affectionate manner, being well calculated to affect their hearts and their understandings. Two hymns were sung, and a short address delivered, and a prayer offered up by the minister of the congregation.

A report of the speeches delivered on this interesting occasion has been put into our hands, but too late for insertion in its entire state in the present number.

MONTHLY RECORD.

LIVESEY'S MORAL REFORMER.—We invite the attention of our readers to this work—designed and fitted as it is in the hands of its truly philanthropic Editor—to convey at a very low charge, sound and useful advice to the people, expressed in a style which experience has proved to be acceptable to them. If we may judge from the first number we feel ourselves warranted in recommending the work to our Sunday school and chapel libraries, and generally to the friends of the poor. We may give some idea of the tone of the publication by extracting what follows:—
 ‘ Any scheme discordant with the arrangements of the Creator, however plausible is sure to fail; and those only can succeed which are based upon an acknowledgment of the supreme authority of “the will of God.” A nation is miserable or happy, elevated or depressed, secure or tending to ruin, just in proportion as this will is regarded in all its practical applications.

‘ Here, then, I take my stand. It will be my first and most anxious wish to learn, to understand, and to reverence this will—the will of my Father who is in heaven; and, as far as I am able, by the facilities which the patronage of the public may afford, in the spirit of kindness and charity, to diffuse it abroad, and to expose every practice hostile to its authority. Whilst on the one hand, religion, the brightest emanation from the throne of God—will not be modelled to suit any established system, or to serve the sinister and worldly purposes of either prince, priest, or peasant; on the other hand, this cherub of mercy—this harbinger of peace shall not be insidiously concealed from the world, and an innumerable mass of immortal beings deprived of its comforts and its hopes, by the warping influence of any abstract philosophy, seeking popularity by promising to the people what it never can perform. “The fear of God is the beginning of wisdom;” and any teaching that abstracts our powers, or diverts our attention from this, is a canker-worm in the root of the social system, which will, sooner or later, destroy its loveliest fruits. Without a solemn recognition of divine obligations, embracing all our arrangements—domestic, social, educational, political and philosophical; without the renovating and exalting influence of sincere and sound religion, it is impossible ever to secure what we all seem anxious to obtain—“the greatest happiness of the greatest number.”’

FIRST BRITISH SCHOOL IN SOUTH AUSTRALIA.—We rejoice in the progress of British Colonization, for it is a certain means of spread-

ing knowledge, religion and civilization over the world. Great Britain stands distinguished beyond any other nation of modern times in this great work. Her language, literature, laws and religion have been planted in the darkest and most distant corners of the earth. The following is an extract from a letter by Captain Bromley, who appears to have interested himself in the moral welfare of the infant colony, now in the course of formation in South Australia. To this new and interesting settlement, a well trained teacher has been sent out by the British and Foreign School Society, whose support has been liberally provided for by the colony. More than one minister of the gospel has already been sent to this distant land. And as the friends of a Catholic Christianity, it is our earnest prayer that the blessing of Heaven may attend their labours.

Adelaide, 4th of June, 1837.—‘I commenced my school under what is called here a currant tree, which with its thick and beautiful foliage, would effectually shade a hundred children from the piercing rays of the sun. The leaves smell very like the black currant tree at home, but the fruit, of which it was in full bearing, was greatly impregnated with turpentine, as most of the fruit is here I found unfit for use as an article of food. I was induced to make choice of this situation, because I could hang up my cards or lessons; and besides, my tent, (although it was your winter,) was so hot, that my thermometer was 100, so that I could not remain in it during the day, consequently was obliged to build myself a shade, which, when the cold winds drove us from the tree, served as a temporary accommodation for a school. It is a remarkable fact, that some nests of young birds of the most beautiful plumage constantly remained in the tree, and were fed by the old ones without noticing the children, although we were constantly singing ‘Oh be joyful,’ and other suitable hymns. My number seldom exceeded fourteen or sixteen, and although I had twenty-four under my care, none exceeding the age of ten or eleven; and out of the whole number, only two of them could read fit to be heard, and only one of them knew anything of figures, and I had seven young ones who did not know the letter A: but I have the pleasure to say that all the boys and girls of the first class could work long division; and the rest could spell words of two to four letters.

‘I took care to select a pious woman of the name of Boote, from Hastings to supply my place in the Island, who, with her husband, a cooper, a very valuable man, I instructed in the system, and therefore I hope they will be able to conduct the school. Thus has been tried the very first school in South Australia, which has already begun to shew some fruit; and the society may therefore take credit for it, as well as the very first school in *British America*, which I, as their agent, established in the year 1813, in Halifax, Nova Scotia, where two thousand children had received the rudiments of useful knowledge, to December 1826, during the twelve years of my residence.’

EDUCATION IN THE SOUTH SEA ISLANDS.—We abridge the following facts from the last ‘quarterly extracts’ from the correspondence of the British and Foreign School Society. *The Rev. Charles Barff* writes; (It is with great pleasure I communicate to you the increased interest both

chiefs and people take in schools for general instruction. Our day schools at *Herahini*, contain three hundred and fifty children: we follow the British system as nearly as our means will enable us; and find it a system just suited to the native children who are naturally of a lively disposition. Their progress is very encouraging. * * * * We have three schools in operation connected with the station I occupy. One at Zeone, one at Maiva, and a third at the Island of Maiaviti, (or Sir Charles Anderson's Island) all pursuing the same plan of operation;—instruction on Christian principles.

We make the following extracts from a letter sent to the committee of the British and Foreign School Society, *by the children in the Native Schools in Grategnien*, which cannot fail to interest our readers.

'A few words to the Gentlemen who sent us slates for the use of our schools. You have in this period compassionated us, in, that you have forwarded slates for us. We were formerly heathens—we did not know this excellent art, (viz. writing.) We did not know the great God, Jehovah. In consequence of your fervency in prayer to God, we are made to know how to write on slates, and to read the word of God. Behold, now, how God has compassionated us in that he has sent our beloved brother, Mr. Pitman, to instruct us in this excellent art. Friends, Gentlemen of Britain, who have sent to us slates for our school, you have now manifested great kindness to us. Mr. Pitman has been teaching in the midst of us, and has instructed us to write and to read. When he saw that we had no slates in this land, but such as were useless, he wrote a letter to Britain, to you Gentlemen. That letter reached you, and we awaited the arrival of these slates, and in another season they came: our hearts rejoiced in that, what he requested of you came to hand. Behold now you have compassionated us. Yes, friends, still continue to do so. These are a few of my thoughts to you gentlemen of Britain. * * * Gentlemen much good is doing in our land. God has been gracious to us. We were all but lost formerly in heathenism, in ignorance. We knew not God who made the heavens and the earth, and all things therein. Blessed be God who has had mercy on the heathen—his mercy endureth for ever, from generation to generation. It will not cease for ever. This letter comes from the children in Mr. Pitman's settlements.'—*Written by Tekori*.

Mr. Pitman observes, 'We have in our four stations upwards of 3,000 children under instruction. Many of the children write a good hand on the slates, but cannot, for want of practice, write well on paper. What paper I can spare from my private stock I occasionally give to a few who copy from their slates the discourses they hear on the sabbath.'

After reading these statements who can doubt as to the obligation of Christians to support the missionary cause, and hitherto of its great success!

RECENT INSTANCES OF BENEFICENCE.—We have pleasure in extracting from the *Gloucester Journal*, the following list of benevolent persons in that part of the kingdom, becoming their own executors:—'The present Rector of *Bourton-on-the-Hill*, has made a deed of gift of four

houses for the residence of aged people, both men and women, with quarterly payments to each house, amounting in the whole to 90*l.* per annum. He has also built and endowed school houses for boys and girls, with residences for the master and mistress.—A benevolent gentleman of *Cirencester* has by deed of gift recently appropriated eight comfortable houses for the residence of men or woman of good character, and not receiving parochial relief, with weekly payments to the occupier of each house.—An elderly lady who lately died at *Wotton-under-Edge*, a short time previous to her decease founded ten very comfortable almshouses for five poor men, and five poor women, being old inhabitants of her native town. A benevolent lady at *Bath*, willing to become her own executrix, has paid to the treasurer of the *Bath General Hospital*, 1000*l.*, which sum she said she left in her will, but preferred giving it with her own hands. To this list may be added a more private, but not less honourable instance of beneficence on the part of a gentleman in this county, who has within the last twelve months, given more than 1800*l.* to persons named in his will, thinking it might be more useful to them at the present than at a future time.'

AMERICAN PRIMITIVE METHODISTS AND SLAVERY.—The Primitive Methodist Conference, assembled in New York, September 7th, 1837: Resolved, that 'No person shall be minister, or member of our society, that holds, buys, or sells human beings as goods or chattels, or countenances the same.'

TO CORRESPONDENTS.

Communications have been received from W. T. G.; J. J. T.; J. L.; J. W.

We are glad to find that an Association has been formed, called *Western Christian Union and Fellowship of Churches*, the paper connected with it came too late for this number.

E. C.'s communication dated January 22nd, came to hand as the last half sheet was going to press.

No. II, Recollections of Children.

H. A.'s grant is safe, and his promise treasured up.

W. J. S. should have paid the postage.

ERRATA IN THE LAST NUMBER.

Page 10, line 25, for *edges* read *hedges*.

Page 15, line 23, for *position*: read *portion*.

Page 15, line 37, for *where* read *were*.

Page 15, line 49, for *wild* read *mild*.

Page 20, line 32, for *refugee* read *refuge*.

Page 21, line 23, for *living bitterness* read *living in bitterness*.

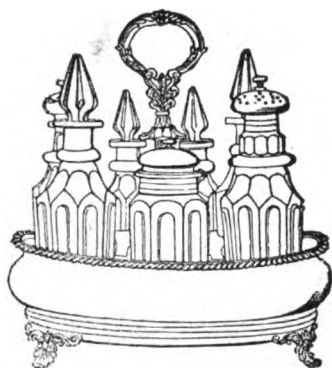
Page 39, line 4, for *secret* read *social*.

Page 40, line 18, for *valley* read *holly*.

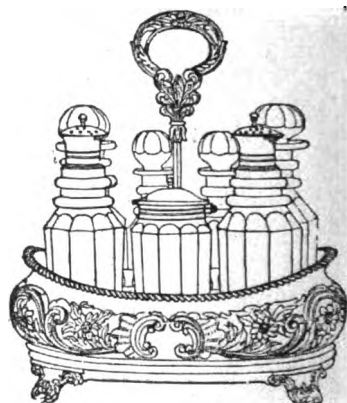
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THE CHRISTIAN TEACHER.

No. XXXIX.

MARCH, 1838.

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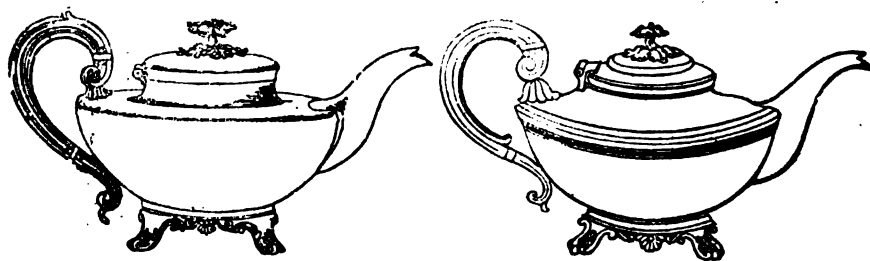
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RELIGION AND THEOLOGY DISTINGUISHED AND COMPARED.

II.

THEOLOGY, AS DISTINCT FROM RELIGION.

IN a former paper, I defined religion to consist in a consciousness of our relation to the eternal and infinite, acting directly on the motives to moral improvement. In the preservation of this moral connexion between present efforts to do right and the expectation of a vast undefined futurity of good, which we believe the great Being, whom we serve and adore, to be preparing for us—lie the true power and rightful jurisdiction of religion.—He, who cherishes the sense of this connexion, and acts habitually under its guidance, is religious—however limited and imperfect the speculative principles of his creed, and however distasteful and preposterous in other men's estimation the forms of his worship.—This view of what is essentially religion, I have often taken occasion to enforce; and we must keep it steadily before us, if we would come to a clear understanding of the relation of religion to other subjects, which are sometimes confounded with it.—Religion stands in the exact medium between mere belief and mere practice, and combines and reconciles the two elements, in whose union it consists. The mere recognition of the spiritual, however sincere, without any corresponding experience of a sanctifying efficacy on the moral nature—is superstition or fanaticism: and to follow the sense of right, without reference to the sanction and authority of a higher and invisible tribunal, is simply virtue, prudence, wisdom, philosophy, according to the motive, by which it is prompted, and the spirit, in which it is pursued.

But there is a further consideration, which brings us nearer to the immediate subject of the present paper.—When we speak of the religious sentiment, we suppose it to have reference to certain objects, by which it is excited, and to be preserved in the mind through the agency of ideas; and these objects and ideas must correspond to the degree of knowledge and expansion belonging to the mind, which entertains them.—He, who believes in a God and in his moral government and in a future world, must have some conceptions, however vague and inaccurate, of these objects; and such conceptions, combined and systematised in the mind, constitute it's *theology*; they are the outward embodying of faith—that, which realises and paints forth it's dim aspirations to the mental eye—the intellectual organisation, through which it breathes and lives.—When an individual has wrought out his theology for himself, by dint of inward reflection—it partakes of the individuality of his own mental and moral nature; it is one

with—and inseparable from—his religion; nay, in this case, it becomes the creative act, which gives to his religion its life, and endues it with a rational vitality.—But, in the actual constitution of human affairs, where vast classes are as yet shut out from the benefits of education, where the few have means and leisure to enquire, and the many must learn—it happens inevitably, that most men receive their religious ideas—in other words, their theology, through the medium of other minds; and that sense of religion, which lies slumbering in the depths of every human soul, is awakened into consciousness—not fully and vigorously by a vital effort within, but feebly and one-sidedly through a stimulus from without.—Hence the religion and the theology of individuals are not always in harmony. What there is of the former is something real and personal; what there is of the latter is foreign and super-induced.

This is one of the evils resulting from the teaching of religion being made the business of a separate profession or order in the state, especially when conjoined, as it almost always has been, with a fixed creed and a prescribed worship;—although, great as this collateral evil undoubtedly is—it has been perhaps, all things considered, more than compensated by manifold benefits in an opposite direction. All that we can do is to endeavour to counteract the evil in our own case, by asserting to the fullest extent—and exercising, as far as our knowledge will carry us, and upon those points, which come within the range of our own experience and consciousness—the great Protestant principle, which is so constantly invoked and as constantly invaded, of the right of private judgment and free enquiry.—But theology, as I have said, has been made the business of a class—and, for the most part, of an exclusive and privileged class, whose sympathies have not always been with the deepest wants of the great mass of mankind; and hence the arbitrary imposition of a theology, which has too often stifled, instead of awakening and cherishing, religion.

I must here explain a little more fully the distinction, which I wish to draw between religion and theology.—Religion is a spontaneous feeling, springing up in the mind, whenever the appropriate object presents itself—not created, but simply modified and controlled, by the co-existing state of knowledge and opinion.—Theology, if I may so express myself, is an after-thought—an effort of subsequent reflection on the manifold phenomena exhibited by the spontaneity of the religious principle—and an attempt to reduce them under the heads, and arrange them in the systematic connection, of a positive science.—Every man does this to a certain extent for himself, who attempts to reduce his religious ideas to clearness and consistency, and to work out his own theology.—

But the professed theologian—he, whose duty it is, not merely to convince himself, but to instruct others—has a much more extensive task to perform; he has to contemplate the manifold forms of the religious principle, as it is developed in different minds, in different ages, and under different systems; to compare these forms with each other; to trace their relations to the kindred topics of morals and philosophy; and to bring them to the test of reason and truth:—and, by the aid of science, criticism, history and antiquities, to examine and lay open the different sources, natural and revealed, from which religious knowledge may be conveyed into the human mind.—Nor ought we, in the present superficial and flippant mode of disposing of the most important subjects, to undervalue such labours as these.—In their proper sphere, and confined to their proper object, they are of immense importance. Only let it be kept in mind, that they are not the same thing as religion, and that we ought no more to view them in the same light, than we read the poems of Homer and the criticism of Aristotle with the same feeling and for the same purpose. Only let it be always remembered, that, that is the only true theology for an individual, which his own reason cordially approves, and which he feels to be in the deepest union with the moral requirements and with the moral aspirations—in one word, with the religion—of his conscience and his heart.

The great use of theology, therefore, as a science, is to provide for those, who have leisure and inclination to enquire, the means—not only of forming a dispassionate judgment on various questions, that are controverted among men, but also of bringing to the test of reason and historical truth views and principles, which are felt to possess an unspeakably important bearing on conduct and happiness.—The science of theology is a vast repository of materials for conducting religious enquiry—where each is laid up in its proper place—its use and origin pointed out—and the mode, in which it should be combined with other materials, described.—Here the enquirer may make his own selection of the material, that he wants, and his own application of it for the end, that he has in view.—Is his attention called to the foundations of religious belief? He turns to the writers, who have cultivated the metaphysics of theology, or who have gathered from the phenomena of the visible universe, as well as from the moral constitution of man, the most convincing proofs of the existence of a God and a Providence, and the original adaptation of human nature to recognise and adore them.—Does he wish to know why the religion, of Moses and Christ claim, in preference to all others, to be the vehicles of divine truth and the organs of a divine dispensation? He consults the stores of criticism, history and interpretation, which

establish their origin, unfold their character, and trace their effects. Would he understand the work, which Christianity has actually wrought in the earth? He peruses the records of the ecclesiastical historian, and marks in every age the wheat of the Gospel springing up with the tares of the world? Would he know, why he is a member of a particular religious communion, and what are the boundaries, which separate him, as such, from other communions? He applies to the works which narrate the origin, expound the principles and describe the discipline and worship of his own and other churches.—In all such enquiries, he is a student of theology; he is acquiring knowledge; he is satisfying his reason; he is—or at least he may be—strengthening all the motives, which should bind him, as a rational being, to virtue and to God: but he is not therefore religious, because he has been able to make up his mind decisively on the several points that interested him;—still less must he seek, in the present strength of his own convictions, to compel others as sincere and earnest in religion as himself, to think with him in mere theology; and when he has done the utmost, that knowledge, reasoning, and research can accomplish—if he wishes to know the real value of all that he has learned—he must be content to submit the result of his enquiries to the test of the unsophisticated moral feeling and the deep religious experience of every plain, humble, honest, simple-hearted Christian—who has grappled with the duties and trials, and wrestled against the snares and afflictions of life, with no other aids than those of faith and prayer, and an earnest effort to follow the example of Christ.

The extent and distribution of the various heads of theological science I reserve for the subject of a future discourse. I would simply remark here, that the two great sources of religious knowledge are, first, the world, in which we live, natural and moral, together with the experience of our own hearts; and, secondly, the word of scripture.—Now, bold as the assertion may seem, it is nevertheless perfectly true, that it is quite impossible for any one to go at once to the fountain head of either of these sources.—Interpretation, opinion, commentary must accompany him in his progress thither; so that when he arrives at what he considers the original, his ideas have already been tinged by the ideas of other minds.—This is unavoidable; nay more, it is in perfect harmony with all the leading analogies of God's providence.—God speaks to us through the minds of his most gifted creatures; and such minds, instinct with the divinity, impress, through ages, their own character on large masses of the opinion of their fellow-creatures. In fact, this is the only mode, in which God can bring down his ways to the level of our ways, and make his thoughts intelligible

to our thoughts.—Take natural religion, for example, the teachings of which are pronounced by some to be so clear, so complete, so instantaneously convincing:—have not it's greatest truths come to us through this same medium of an interpreting mind? What did the heathen read, for hundreds of years, on the vaulted roof, the mountain pillars, and the richly inlaid pavement, of this vast temple of the universe, but the quaint hieroglyphics, which announced in every part a different God, and wrought over the whole with the mazy lore of a multitudinous superstition—till some great mind arose, a Confucius or a Zoroaster in the remote East, a Socrates and a Cicero in the more cultivated West, as the hierophant of the bewildering scene, to supply a key to it's mysteries and expound it's oracles! And though the same bright world has shone upon us for thousands of years since that ancient time—publishing it's truths with the same eloquent tongue from land to land—how many thousands are there still, who could read it's lessons only in the light, which the mind of a Derham, a Sturm, or a Paley hath cast upon it's mystic page?—If this be the case with natural religion, it is equally—if not still more—the case, with the written Word;—saving always those few, grand, simple, all-sufficient truths, which are radiated on the dullest mind in the glory, which encompasses the life and doctrine of the Son of God.

The manifold obscure allusions, with which scripture abounds—it's antiquated idioms—the diversified genius and purpose of the several writers, who through a long lapse of ages have contributed to the various mass of writings, of which it consists—the fragments of philosophical systems, now no more, which are wrought into the reasonings of prophets and apostles, and which branch forth into the most profound and intricate regions of metaphysical speculation—all these things are fraught with endless difficulties and furnish matter for endless diversity of opinion, and give occasion to a thousand differing modes of conception and expression—which can only be reduced to an unity, and exhibited under a broad and connected point of view, by the commanding grasp of some great and comprehensive mind, that subdues and combines these apparently discordant elements—brings them all within the limits of some connected system—and presents them, thus conceived and thus combined, as a subject of faith and a bond of religious union and sympathy to millions of more docile and submissive spirits. Another mind, as wise, as great, as sincere, as earnest—but of an opposite temperament—combines these same elements according to a different principle, and exhibits them under a different point of view. And in these two cases, we see theology at work as distinct from religion; or rather perhaps we see the religion of two very differently constituted minds, expressing itself in the form of a

different theology, and communicating its peculiar bias to myriads of inferior minds, that it can win into spiritual sympathy with itself.

The impulse thus given by one to many minds is an event that cannot be avoided; neither is it to be deplored: it is the eternal and unchangeable law of God's providence, that the great, commanding and original should in every age lead the timid, the feeble and the submissive.—Society could not subsist, nor carry on its great work of co-operation, unless large masses of men were held together and actuated by some pervading unity of purpose and sentiment; and till the whole moral and intellectual capacity of society shall be so far raised by education and the progress of knowledge, that all men shall be able to find out and apply for themselves those great moral and religious truths, in which all have an equal interest, and in the earnest entertainment of which all may be brought to a living and active unity—the reverence for names and the attachment to systems must still in some measure subsist, as the only tie, which, in the present imperfect state of society, keeps it from dissolving into a wide chaos of ignorant and discordant selfishness. It is only saying, that, where all are as yet not in a situation to think completely for themselves, it is well that they should entertain a feeling of deference for the judgments of those, whom the homage of ages has placed among the wise and the great of the earth.—Time, it is said, is the greatest of all innovators. When time is an element, which we overlook in our calculations of possible good, and we forestall the date that has been assigned for the realisation of the most excellent principles—we retard, instead of advancing, the great work of human improvement.—Hence it may be remarked, that even when a principle, so incontrovertibly just as the right of individual enquiry and judgment—is taken up hastily and passionately by those, who are not yet agreed, as to the conditions, upon which they will help each other in exercising it, who have not yet acquired the amount of knowledge, the mental discipline, or the Christian spirit, to fit them for wielding a weapon, so powerful, according to the hand, in which it is placed, for good or for evil—the result is oftentimes any thing but favourable to the interests of truth, freedom and religion.—Men shake off the restraints of a traditional theology, but they do not necessarily, by that simple act, become earnestly and vitally religious.

Besides, there are extensive classes of kindred minds; and there may thus be a real harmony between the commanding and the submissive mind: in which case, the union between them is healthful and natural. Only let our acquiescence be founded on this obvious principle, that we yield to and obey the impulse of a superior mind so far only as our feelings and convictions are in

unconstrained harmony with its teachings.—Sympathy is a more grateful and salutary feeling than dissent; and we should do all we can to preserve its power unimpaired within us. In all that relates to religion and religious intercourse, sympathy should be regarded as the habitual life and aliment of the soul; dissent resorted to only as an occasional necessity. Connected with a body of Christians and fellow-worshippers by a mode of faith and a form of worship, in which we substantially agree, attached to them by many kind and friendly ties, and finding our best and worthiest feelings cherished by partaking with them in the holiest exercises—we ought not, even though there may be one or two points of purely speculative theology, in which our views are not in perfect harmony with theirs—in the spirit of schism and disputatiousness, harshly to separate ourselves from them for dissent's sake; but then only dissolve our communion with them and assert the right of Christian freedom, when the form of worship, which they insist on retaining, expresses sentiments, with which our firmest convictions are at war, or is such as to yield no satisfaction to our deepest moral wants and the most earnest of our devotional tendencies.

These rules are of easy and obvious application. They shew us, how far we may lawfully conform to the worship of our fellow Christians, and where we must conscientiously dissent.—But a further question will perhaps be asked, is the time never to arrive, when there may be an union of all Christians, without the offensive separation of sects—when there may be a realising of the vast and magnificent idea of one great comprehensive Christian church? Must theology, so different, as we have seen, from religion, be for ever a bar to the communion in a filial worship and a fraternal intercourse, amongst the best and holiest men. Yes, undoubtedly an union there will ultimately be—an union even now there might be,—if men would seek it, not in theology, but in religion—not in the cold and verbal identity of a speculative creed, but in the living harmony of hearts, subdued by the power of Christian love, and of lives governed by the principles of Christian holiness,—in the mutual recognition of each other, as fellow-labourers in the same work, and fellow-disciples of the same Lord and Master, by all those, who strive to enter into the kingdom of heaven, in working out their sincere convictions of the will of their Father who is in heaven. Surely, those who acknowledge the light of the Gospel, as their guide through life, and who see in its teachings only one ceaseless invitation to repentance, faith, newness of heart and union with God—surely all such might be one—and ought to be one—in spirit, practice and endeavour. Unhappily, the right of private judgment is perverted amongst men. The freedom of sects

is often a cover for the despotism, which is exercised over individuals. Every little difference in theology is made a ground for separation in religion ; and out of this small germ springs up forthwith a new sect, organised with a rigid discipline, and subjected to the authority of a new theological code. Thus with the apparent extension of liberty, there is in fact a multiplication of the forms of slavery. The community establishes it's own orthodoxy ; the many rule with an aim of power ; and the rights of the individual mind, searching after truth and desirous to be free, are trampled in dust. For these evils, grounded as they are in the vicious constitution of public opinion, I see no remedy but in the rectification of public opinion itself ; and that can only come with the spread of light, the increase of knowledge, and the extension of education. Happy indeed will it be for the world, now darkened by the gloom of bigotry and agitated by the convulsions of sects —when the bright ideal of that higher and nobler unity of the spirit, which many a soul in the bosom of every Christian community is now earnestly sighing after in secret—shall begin slowly to reveal it's heavenly form, amidst the separating darkness, to the awakened vision of mankind : when,—theology confined to it's proper sphere of free speculation, and religion recognised once more as the peaceful and loving bond of the wide fraternity of man —no union shall be thought of or desired, but that which springs from the unbidden sympathy of pure and noble minds in their reverence for the right, the just and the true, and no subjection exacted but that which is spontaneously rendered to wisdom and the most perfect forms of moral and religious excellence.

PHILALETHES MANCUNIENSIS.

A FATHER'S PRAYER.

As the courier guides his horse,
 With bit and rein,
 From whate'er would stop his course
 O'er hill and plain :

As the pilot steers his bark
 From rock and sand,
 'Till safely o'er the ocean dark
 He reaches land :

So o'er life's way—that desert broad,
 So through life's sea,
 Direct my erring child, O Lord,
 To heaven and Thee !

THE DYING POET.

FROM DE LA MARTINE.

My cup of life was broken, whilst yet full,
My fleeting hours are passing with each breath;
No tears—no deep regrets can stop their flight,
The wing of Death already tolls the bell
Whose broken sounds announce my last hour nigh:—
Say, shall my spirit rise to wail—or sing?

Sing! since my fingers yet are on the lyre!
Sing! since Death inspires the dying swan,
When on the borders of another world;—
Melodious sounds a happy presage give.
E'en should our souls be nought but love or song,
Let a divine one hymn its last adieu.

The chord in breaking, yields a deeper sound,
The expiring lamp throws round its parting gleam,
And gives its brightest farewell to the world;
The swan looks up and sings in his last hour:
'Tis man alone, surveying pleasures past,
Still lingers, counting o'er his joys, and weeps.

Why are his days so fondly loved—so wept?
Sun chases sun, and hour succeeds to hour;
The last which came resembled all the past;
Joys brought by one another takes away;
Labour, repose and grief, or perhaps a dream,
Fills up the measure of our days—we die.

But let him weep, whose cruel blood-stained hands,
Cling, like the ivy, to the wrecks of years,
He sees the future crush his every hope:
For me, I ne'er took root upon this earth,
And go without an effort, as the breeze
Of evening wafts away a fading flower.

Is not the Poet, like some wandering bird
Who builds no home upon the stranger shore,
Who never joins the dwellers in the wood,
But lightly floating down the stream of time,
He passes on and sings, and yet the world
Knows little of him, but his wild sweet song?

The Dying Poet.

And man has never taught me how to strike
 The golden lyre. My hand has had no guide.
 Oh! who can reach the strain inspired by heaven?
 None teach the brook to keep its rapid course,
 The eagle cleaves the cloud, his glorious wing
 No guide requires to track the pathless air.

The bell, resounding in its high abode,
 Under the sacred roof, exults or tolls
 To celebrate the marriage hour—or death.
 The flame has purified my soul, and now
 It answers like that bell, as passions pass
 Across and waken but an echoing sound.

Thus in the night the soft Æolian harp,
 Mingling its airy wailings with the sound
 Of falling waters, answers to the breeze:
 The wanderer stands to listen to the sounds—
 Nature's own music, yet he knows not whence
 That airy sighing midnight sweetness comes.

My harp has oft been watered by my tears;
 But tears for us are but celestial dew.
 Under a sky that beamed for ever bright,
 Our souls would never ripen; tears revive
 The fading spirit, which, like a crushed flower,
 Gives forth its richest treasure when it mourns.

God of a burning breath has formed my soul;
 All that approaches seems enwrap in light;
 Yet 'tis a fatal gift to love too well;
 'Tis like the lightning flash which bursts from heaven,
 Plays around the noble oak; and yet that flame—
 That glorious flame, reduces it to dust.

And what is time? It is no more for me.
 And glory? Heed it not: an echo vain
 Is that high word, which age to age bears on,
 A plaything for posterity. And ye,
 Who hope to send to future days your names,
 Look where the stream of time already wafts
 Your glory to Oblivion's silent shore.

Oh! give to Death a far sublimer hope,
For what is glory! but a sound that strikes
In vain upon the tomb—a hollow sound,
Which cannot soothe the dying breath. And ye,
Who promise glory, can ye even tell
If yet two days of life be in your cup?

And since my life began, Oh! never yet
My lips have breathed that word without a smile,—
That word invented by mortality :
The more I've tried to feel its worth—the more
I felt that glory was indeed an empty sound
To feed the passion of this mortal frame.

I cast my name upon the passing flood,
Let the wind bear it on or waves o'erwhelm,
What will it be to me? 'Tis but a name.
Say; does the dying swan e'er stop to ask,
If yet the shadow of his wing may fall
Upon the stream he floated on in life?

Why do I sing? Nay, ask of Philomel,
Why all the lonely night her sweet voice blends
With the soft murmurs of the shadowy trees.
I sing, my friends, (song is the air I breathe,)
As the bird sings, or as the night-wind sighs,
Or as the brook flows singing on its course.

Sighs and regrets! They are but useless words,
When on the wing of death the soul is borne.
I go where all my wishes long have been;
I go where hope is not a passing dream;
I go where goes the music of my lyre,
Where all my sighs shall find a calm repose.

Inscribe no name upon my humble grave;
Nor let the marble mark my resting-place.
Give me a little earth;—I ask no more.
There may the wanderer rest his wearied limbs,
There let him bend his knees, and with kind thoughts
Pause on that humble spot awhile to pray.

For often through the dim and silent night,
A prayer arises from some grassy grave,

Where hope stands smiling by the side of death.
 When near the tomb, our thoughts have less of earth,
 Our sight expands, our spirits feel more pure,
 And long to reach the glorious dawn of heaven.

But soon—e'en now my thrilling lyre is hushed,
 Death with his heavy wing has snapt the chord ;
 It yields its last, its lingering farewell sound ;
 'That sound is lost in air,—I go—I go—
 Yet friends take up the strain and let my soul
 On holy music's breath be borne away.

A.

OBSERVATIONS ON RELIGION IN AMERICA.

ECCENTRIC RELIGIONISTS.

IN a country where, as in the United States, every man is compelled, under pain of public opprobrium, to profess Christianity under one form or another, some kinds of profession must be very peculiar. There must always be in society certain minds which cannot adapt themselves to any of the common professions of Christianity with which they are familiar ; and these are easily carried away by novelty, or wrought upon by an appeal to their fears, their imaginations, their worldly interest, or temporary morbid condition of mind. In the United States, accordingly, there is found a large variety of offsets from sects ; especially from those sects which appear to us to be the furthest removed from the sobriety of rational Christian conviction. The followers of Mr. Rapp seem to be derived from the Moravians ; the modern Shakers from the most rigid of the Quakers ; the Tunkers from the Baptists ; and the Swedenborgians from the mystics and quietists of every sect.

I saw no Moravians in the United States : but I had intercourse with members of each of these other sects. The United Brethren, or Moravians, in America are supposed to number, including children, about 6000. They had in 1835, 24 congregations, and 33 ministers. There is a small sprinkling of them throughout the States : but the greater proportion is found among the German population of Pennsylvania.

The original settlement of the Rappites is so entirely German, that it would be unfair to speak of it in relation to the people of the United States, if it had not been for the fact that many Ame-

ricans have joined the seceders from the original society, and are now carrying out its principles, with the exception of celibacy, at the settlement opposite to Beaver, on the Ohio. Of the economical principles of their society, I have spoken elsewhere.* Their religious convictions are entertained amidst such a freedom from discussion and controversy, as has probably never before been enjoyed by any religious society. Mr. Rapp permits not a word of English to be spoken in the settlement, except by the few members (selected for their discretion, and strongly united to him by their interests) who wait upon visitors. The members are prohibited to speak to strangers; even to answer when addressed. Reading is discouraged; and the members are made to depend on Mr. Rapp alone for their intellectual excitements. He is now a very old man; and it is probable that his long possession of despotic power, and of the office of oracle, has wrought a persuasion in his own mind that he is really infallible, that the religion he teaches is the only true one, and that his followers are the privileged people he tells them they are. The despotism which he probably calls benevolent vigilance, is extreme. His son, who died some time ago, violated one of the fundamental principles of the society, and a daughter was born to him. The little Gertrude was educated at a school at Pittsburgh, where she was taught the accomplishments which her school-fellows were attaining. When she returned to the settlement, her grandfather allowed her, for some time, to follow the way of life she had been accustomed to; to cultivate music, to read, and to dress like other young ladies. Some of his narrow-minded people complained of the favour shown to Gertrude, and of the worldliness she was permitted to indulge: and her grandfather made her wear the costume of the society, lay aside her pursuits, and devote herself to the care of silkworms, and reeling silk for the manufactory. In this mechanical employment is Gertrude Rapp now spending her days; and thus does she feel herself destined to pass the whole of her life, though the wealth of the society is so enormous that the wonder is what can be the issue of such an accumulation. The first time I visited the settlement, it was in company with a school-fellow of Gertrude's, a young lady who earnestly entreated to be allowed to see her, but was positively refused. Mr. Rapp was absent, and Gertrude was not to be seen. The Superintendant even refused to inform her that she was enquired for. The next time I went, she was seen by my friends, Dr. and Mrs. Follen, busy among the silk-winders. They marked her out at once from among her companions by the superior intelligence of her countenance and manners. Of course

* Society in America, vol. ii, p.p. 62-65.

they addressed her, and she conversed a little with them. She looked cheerful, and praised the health of the place, saying that every one was in health in their society. She has probably succumbed like her less intelligent neighbours, to the authority, the persuasion and the flatteries of her grandfather, and made up her mind to a life of mere mechanical employment, without intellectual society, books or domestic ties, under the idea that she is one of the holy, the enlightened, the privileged, who are permitted to look down upon the world and the world's people. So young as she is, and so irresistible as she sees her grandfather's authority to be, this is doubtless the process by means of which her will has been subdued to her lot.

I should not quite agree with Gertrude,—judging from what I saw,—about the health of the people. It is true, they live in a charming situation on the banks of the Ohio: no one is overworked; no one is under-fed: there is none of the wear and tear of domestic life: all live in the midst of ease and abundance, and in freedom from the ordinary cares of life. But, on the other hand, they have none of the best blessings of life,—none of the noble and delicious stimuli ordained by Providence for the health of the body and the mind;—no intellectual pursuits; no intimate sympathies; no beloved objects for whose sake care is welcome, and toil becomes joyful. They work because there is nothing else for them to be interested about, and because it is expected from them. As might be anticipated, there is little appearance of vigour except in the superintendants,—men of ambition, probably,—lovers of power, to whom something else is open than a life of dull routine. The women were not quite so languid and pale as the Shaker women; but they were thin, plain and dull-looking. I saw in one of these a confirmation of what I had been told of their being forbidden to hold intercourse with strangers. She was at her spinning-wheel, when a gentleman of our party, who was trying to learn the whole process of the manufacture, asked her a question about her work. She went on as if she did not hear him, though he repeated it: but I perceived that she both heard and understood. The moment the gentleman turned away, she communicated with a companion on the other side of the room by a glance and a gesture which were particularly unpleasant,—sly and supercilious.—Many persons, particularly ladies and children, resort to the settlement at Economy for the hot months, for the sake of the fine air, the quiet and plenty. Such a sojourn, with all its advantages, would be very distasteful to me, from the evident contempt in which all persons out of their own society are regarded by the Rappites.

Mr. Rapp was absent at the time of my first visit. It was diffi-

cult to ascertain, on the next occasion, whether he was at home or not. We were particularly anxious that he should be, in order that Dr. Follen might converse with him in the absence of all excuses for mystery and brevity from difference of language. Dr. Follen met the old gentleman in the garden, and they conversed for some time. The Superintendent was present, and advanced to the rescue of his chief whenever he was not prepared with an answer to Dr. Follen's searching questions about the principles of the establishment. It is scarcely credible that any sane man should be a believer in such reasons as Mr. Rapp assigned for withdrawing his people from the world. He dwelt chiefly on the practice of Jesus of retiring to mountains and desert places to pray, accounting for his return to society by the necessity of his mission. He quoted also a few texts against worldliness; and this seemed to be all he had to say. I have little doubt that he made up his convictions, whatever they may really be, very long ago, and that he has been in the habit of imposing them upon others, without being ever called upon to give an account of his reasons; so that he is now unprepared to meet an adversary in argument. Dr. Follen, to whose free and benignant spirit such despotism as he here witnessed was offensive, thought the occasion a very serious one, and the opportunity of meeting Mr. Rapp in his own language too important to be allowed to go by; and he therefore with much earnestness, but no less gentleness, pressed his doubts, till Mr. Rapp became evidently disturbed, and soon stopped short, bade his visitor good morning, and retired into the house. One would like to know what reflexions ensued; whether any unpleasant doubts occurred as to whether he was really leading his five hundred followers out of worldliness into spirituality;—whether they had really found under him compensation for the domestic and intellectual life which he had compelled them to forego.

It is scarcely necessary to say that the religious state of these poor people is extremely low. While abjuring the world, they are constantly employed in providing wealth and bodily ease for themselves. They reject the discipline of life which comes through the deepest affections of human nature. The very beauty of the image of the paternity of God is lost to them, as, with them, the parental affections are proscribed. There is no doubt that their thoughts are occupied, morbidly, and to an excessive degree, with the most conspicuous point of their discipline: and it is obvious in a moment to a stranger's observation, that their spiritual pride and sectarian vanity are as irreconcilable with the true spirit of the Gospel as their mode of life with the duties it enjoins and the promises it affords. It remains to be seen what will result from the experiment of the seceders. They were enlightened by Count

Leon, who tempted them away from Mr. Rapp, as to many things about which Mr. Rapp had kept them in the dark ;—the nature of his rule, the badness of their principle of celibacy, and some other things. Unfortunately, Count Leon was a swindler ; so that the lessons of his sagacity lost much of their effect when his character showed itself : but he had taught his followers enough to cause them to abjure celibacy and absolute rule, while continuing to hold their property in common, and religiously to withdraw themselves from promiscuous intercourse with the world.

I have said so much of the Shakers in 'Society in America,' and (in consequence of the wish of some of my readers to know more of this singular sect.) in a late number of the *Penny Magazine*, that it would be mere repetition to relate here what I saw and heard of the American Shakers. By the last statistical report of them, their numbers amounted to about 6000 ; they have 45 preachers ; and there are fifteen families or settlements. There seems to be a variety of reasons for joining their society in the minds of its members : in some, eccentricity of imagination ; in others a tendency to rely upon authority, and mother Ann being the saint nearest at hand ; while others join from a dislike to menial employments ; and others still for the sake of a comfortable provision with little toil. Though it is scarcely credible, I believe it is true that a love of being conspicuous has carried not a few into the ranks of these holy dancers, on whose evolutions the eyes of a constant succession of strangers is fixed with a grave concern and compassion, which is mistaken by the fanatics for admiration.

It did not appear to me that the intellects of the members were at all occupied by the doctrines of their faith : but that these were held in readiness by the leaders to be assigned in case of enquiry ; that these were taken for granted in their common observances of worship, while the attention of the members was kept constantly fixed on the seven points of their Rule of Life. They are not Trinitarians : they do not believe in the eternity of Christ ; and their Holy Spirit seems to be the Divine Spirit of Christ in opposition to the spirit of the world. They believe that Christ came forth from God, and proceeded to redeem man, who was created innocent, but had lost his rectitude : that the atonement failed when, after a time, the spirit of the world prevailed in the church, and antichrist arose : that the second appearance of the spirit of Christ was in the testimony of Ann Lee, of Manchester, in 1747 : and that all who receive this testimony have power to live as Christ lived, and have thus seen his second coming.—I rather think that very few of the members could give a clear and comprehensive account of this set of doctrines, while every child that has been adopted into the society could probably repeat in order the seven points of the Rule of Life.

1. Duty to God :—entire devotion of every faculty to Him.
2. Duty to man :—perfect love of one's neighbour.
3. Separation from the world ;—from its politics, honours and pleasures.
4. Practical peace ; non-resistance.
5. Simplicity of language :—rejection of all titles, of light and profane talk, and falsehood.
6. Community of property :—oneness in all things, as with Christ.
7. A virgin life :—from the example of Christ, and because marriage is considered a merely civil institution.

The besetting sins of this sect are the same as those of the Rap-
pites ; and they are even more dull, pallid, and vegetative. I
never heard of any vigorous mind having appeared among them,
except in a few cases where rapacious or profligate men have used
the society for a time for their own purposes. The really religious
of this sect seem to be persons of timid minds, with rather more
imagination than judgment, and a supreme desire of safety,—ex-
ternal and spiritual. One cannot look upon such without deep
compassion for their mistake in seeking that security in a grovel-
ling superstition, which can be found, if any where, only in a soar-
ing and serene piety. There is nothing of the repose of safety in
their faces, any more than of the spirit of rejoicing in the galvanic
kind of action which they call dancing.

It appears that a love of ease, pride and vanity are but too pro-
bable stimulants to the imagination of some members of the small
sects I have described. There are other professions, not less
fanciful, which are more pleasing in the contemplation, from the
obvious sincerity and earnestness of those who belong to them.
A large variety of fanciful profession is made by the dwellers in
the wilds, whose life affords such a delicious study to the traveller.
No one who has passed many days, and nights in the mysterious
forest, feeling at once imprisoned and lost in space,—no one who
has been entangled among the sand hills on the shores of the great
inland seas, whose booming floods seem ever about to roll in, and
submerge the mighty forest itself ;—no one who has watched the
solitary dweller on the wilder parts of the Mississippi, paddling his
canoe from one woody island to another, and meeting no where a
human face ;—no one who has seen these things can wonder that
Christianity takes any form that the stimulated imagination can
give it under the influences of seclusion, and the natural magic of
the wilderness. The settler is usually a native of some eastern
town or village, where his earliest recollections are of church-going,
Sunday and holidays. The Gospel was to him, not only a sacred,
but a mysterious subject : the Bible was a book full of wonderful
and awful things, which he could make nothing of but by making
his imagination its interpreter. His wife and he, in recurring to

old days, tell their children of the catechism and the village choir, of the meeting on the green before the church door, of the promises and threatenings from the pulpit which wrought upon their young minds, and of the most striking pieces of doctrine which they remember to have heard. Whatever then seized upon the imagination is dwelt upon, magnified and followed out, till the Christianity of the settler becomes sometimes as wild as the scene he lives in. As for the character of the wildness, it is according to the temper of the man and the elements of theology he brought with him. In some who had been trained in a vindictive Calvinism, I found a very ferocious piety. Others, more mildly trained, or of a gentler nature, exhibited the right temper through the most eccentric views. When two or three neighbouring households agree in religious doctrine, they usually grow comfortably complacent about their spiritual state; and the stranger enjoys a particularly favorable opportunity for becoming acquainted with their views. He must not mind their being very sorry for him, as for a wanderer, or an unilluminated person. He will remember that while their little world is all of one mind, they cannot be expected to sympathize with an individual who comes among them to differ from them. To them, possessed as their imaginations are with ideas which are quite strange to him, there is only the alternative of supposing him in dangerous error or themselves in a state of privilege; of bigotry or spiritual vanity. The latter more amiable and gentle supposition was more frequent than I could have expected to find it in a country where a bitter Calvinism is industriously propagated from end to end. I welcomed this temper rather than the other, not only because it is the more hopeful, but because it is the more placid and safe. The strict Calvinists who dwell in the wilderness require an occasional revival, or other season of spiritual excess, by means of which they may disburden their imaginations, and stimulate their consciences and their religious affections by comparison and sympathy with fellow-believers; while they who suppose themselves privileged while others are merely safe, repose upon their privilege, and do not so urgently crave periodical excitements.

Of this amiable class were the family of Tunkers whom I have elsewhere* mentioned as entertaining our storm-bound party near the shores of Lake Michigan. Their sect is a very small one, numbering only about forty churches, and 3000 members; but this family seemed very complacent and satisfied. One neighbouring family, at least, was of their way of thinking, and they probably did not look much further abroad.

* *Society in America*, vol. i, p. 332.

Mr. P., our host, fixed our attention the moment we saw him. A conversation had been overheard between him and our driver on the impossibility of our getting on, and the danger of going back in a deluge of rain over roads which had been already flooded as we passed them. The settler then appeared at the door of the stage to announce that we must get out, and be his guests. He did not pretend to wish for our company, but made no difficulty about receiving us, and stopped our acknowledgments. My companions took the first opportunity of informing me that we were to be domesticated in a Tunker family, and must make the best use of our facilities for learning something of this remarkable sect. Mr. P. was dressed in grey homespun; his coat of quaker cut, and his hat broad brimmed. He wore a trimmed beard. His wife was dressed in a blue cotton gown, a neat white muslin handkerchief, and a quaker cap sitting close round her comely face. Of their sixteen surviving children, the seven eldest were absent, and the nine younger, between the ages of fourteen and three, were at home, and did what they could to serve and amuse us. The whole dwelling consisted of three rooms, one of which stood a little apart from the other two. This, the best, was our sitting-room, and the chamber of the three ladies of my party, and of several of the children of the family. The gentlemen travellers and the rest of the family were accommodated in the other chamber; and the third room was the kitchen, where the table was spread for us all.

When we had dried our garments and baggage before the huge fire of logs in the ample chimney, we showed a disposition to sit down and have some conversation with our host. A neighbour, dressed like himself, came in to beg needle and thread to sew a paper book which he was going to use for some Sunday purpose. (It was Sunday afternoon.) Mrs. Follen sewed his book for him so much to his satisfaction, that he opened out in a strain of drollery which showed him to be no ascetic. He staid awhile, aiding our host by a suggestion here and there in the account he gave us of the Tunker faith.

The distinction between the Tunkers and the Baptists is that they dip three times, for the Father, the Son, and the Holy Ghost. They also dip face foremost, to signify humility. It seems scarcely credible that they should separate on account of such small differences as these: but the whole of Mr. P.'s conversation showed how important figurative observances are to the members of the sect. The true and the fanciful, the principle and the emblem, the eternal truth and its supposed type, were mixed up together so as to constitute alike articles of faith. He went into various interpretations of Scripture, about which we could scarcely have

supposed him serious but for the simplicity of his manner, and the good faith of his revelations. There seemed to be nothing systematic in these interpretations. It appeared rather as if he had employed himself, on the shores of his magnificent lake, and in his journeys over the neighbouring prairie, in bringing together such tidings of the world as occasionally reached him, and the stories of the Bible, and making the one the explanation of the other, till he grew into a belief that there was some real connexion between them. As one instance,—he told us, as an article of faith among the Tunkers, that the story of Naaman and Gehazi was typical, and he was obviously sorry for those who did not discern the true meaning of it. He told us that Elisha signified Christ; Naaman the devil; and Gehazi the pope; that as Gehazi wished to seem to serve Elisha, and yet take Naaman's presents, so the pope called himself the servant of Christ, while he had really sold himself to the devil. No one spoke when our host paused after this announcement. What could any one say? He looked round for a remark, and then observed that we did not seem to take his idea: and repeated his parable. We much preferred hearing him speak of his peace principles,—which are not, in America, the distinctive doctrines of any sect. There he was on strong ground, and it was delightful to see his earnestness while telling us the consequences, as he had experienced them, of 'always supposing that the good was in men.' His non-resistance related not only to personal violence, but to any sort of opposition to others for the sake of personal interests. He objected, not only to bearing arms, but to resisting injustice by legal process. He had been poor,—very poor; and now, with sixteen children, all in their turn dependent upon him, he was rich; and he ascribed much of his prosperity to his non-resistance principles. He told one anecdote after another, proving how, in cases of debt and other injury, he had been put in possession of his due sooner than the men of the world who had been involved with him. He would not take notes of hand for debts; he would put in no claims; and we thought we could discover that he had heaped kindnesses upon his debtors. Such appeals to honour and generosity were not likely to be lost; and it appeared that his debtors could not rest till they had paid him, by instalments every dollar of the debts of which there existed not even a memorandum. Our host told us these facts, not to praise himself, but to show that 'the good is in men,' if we will only trust that it is: and, so far from seeing that the peculiarity of his case was one cause of the good treatment he met with, he fully believed that universal non-resistance would occasion a full manifestation of the good that is in men.

When we were setting forth, the next day, on a very doubtful

chance of getting on, he told us we should be welcome for a longer stay, if we found we could not proceed. He took money (the smallest charge he could make) evidently for the sake of lessening our scruples, in case of our having to return. His wife was very unwell, and our visit must have been extremely inconvenient to her: yet, when I was departing, she put her hands on my shoulders, kissed me on each cheek, and said she had hoped for the pleasure of our company for another day. Of course, we did what we could to lessen her domestic fatigues; and when she found after breakfast that Mrs. Follen and I had swept the room and made the beds and the fire, she was as thankful as if we had done her a personal favour.—It is clear that there is much true religion among these people; and that, whatever may be the wildness of their speculations and interpretations of scripture, the common sense of the Gospel is efficaciously received by them.

This sect probably originated in Germany, or among Germans in the United States; as their name is derived from the German *tunken*, to dip.

Of a higher order than any of these, yet included by the majority under the title of eccentric religionists, are the Swedenborgians of the United States. They bear a much more important relation to the rest of the religious world, not perhaps throughout the country, but in New England, than with us; and to me it seems probable that it will hereafter grow into a prominent sect. Numbers of Unitarians are falling into it already; and I anticipate that many more will follow. This subject,—the relation of Swedenborgianism to the Unitarianism of a portion of the Unitarian body in New England, will occur in a future number.

Various particulars in the faith of the New Jerusalem Church seem to mark out its fitness for adoption by a considerable portion of the mind of America in its present state.—As some of my readers may not be fully informed as to what the doctrines of the New Jerusalem Church are, I present a summary derived from an exposition by a committee of the followers of Baron Swedenborg.

The Swedenborgians are Trinitarians, but in a sense in which the doctrine has been and is received by many who are not so. They hold that man is also a trinity,—soul, body, and operation answering to the Divine Trinity.

Jehovah descended upon earth as Divine Truth, and restored heaven to order, removed hell from man, and prepared the way for a new church. This was the redemption, and not the passion of the cross: and the error of supposing the latter, and also the existence of Three Divine Persons from eternity, is the cause of spirituality having been lost out of the old church.

The Word of God is holy, and contains a threefold sense; the

celestial, the spiritual, and the natural, which are united by correspondences, and thus accommodated to the angels of the three heavens and to men.

The books of the Word are those that have the internal sense ; viz., the books of the Bible, excluding Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon, the Acts and Epistles. These, not having the internal sense, are not the Word.

There is a sun in the spiritual world, answering to that in the natural, by which all things were made ; and that sun is love.

When the natural body dies, man rises in a spiritual human form. According to his ruling love will be his state ; the ruling love, be it virtuous or vicious, absorbing every other.

All angels and devils are of the human race, and are angels or devils according as they lived in heavenly or hellish love and faith in the world.

Life is from the Lord, and also faith and charity ; but these last are procurable by man. They are perishable unless determined to works.

There are three universal loves, which in right order make men perfect ; in wrong order pervert him ; the love of heaven, of the world, and of self.

Man has free will ; and miracles are not to be looked for at this day, because they deprive man of his free will in spiritual things.

Repentance is the beginning of the New Church in man. It is followed by regeneration, which is gradual, like the natural birth of man. All have a capacity of being regenerated.

Good and evil spirits wait upon every man, wakening his good and evil affections.

The understanding is not to be bound under faith, but exercised in the mysteries of faith.

External forms of worship are necessary, to bring the external man into conformity with the internal. The sacraments of baptism and the supper are essential, in the new church, and their spiritual meaning is revealed in it.

The kingdom of the Lord, both in heaven and on earth, is a kingdom of uses.

Conjugal love is the brightest of loves, and characteristic of the new church, being grounded in the marriage of goodness and truth, and corresponding with the marriage of the Lord and his church.

The last Judgment was accomplished in the spiritual world in 1757 : the old church is passed away, and all things are become new.

The second coming of the Lord was through Emmanuel Swe-

denborg, his servant, commissioned from him. This is the coming down of the New Jerusalem out of heaven. 'This church is the crown of all churches on earth, in consequence of its worshipping one visible God, in whom is the invisible, as the soul is in the body.'

The Swedenborgians enjoy the most entire liberty of conscience. As they derive a spiritual sense from all things, it is not necessary for them to separate from any communion in which they have been brought up; but they can turn the religious services of any communion to their own purposes. Hence arises the difficulty of computing their numbers in America and elsewhere.

The following is the computation delivered in at the Seventeenth General Convention in the United States, held in 1835. 'Receivers' are found in 116 places.

Maine has.....	3 societies and.....	1 minister.
Massachusetts.....	6	8
New York.....	4	5
Pennsylvania.....	7	5
Maryland.....	1	1
Virginia.....	1	2
Ohio.....	5	11

—27

—33

But there is no possibility of conjecturing how many more followers of Swedenborg there are in other denominations, especially the Unitarians and Episcopalians. I believe the number to be large.—The power of transmuting the religion formerly held into that of the New Church, without change of forms, and without a dangerous or disagreeable change of profession,—the entertainment perpetually afforded to the religious imagination,—the indulgence offered to superstitious tendencies,—all these things mark out the Swedenborgian faith as probably destined to be very popular in the United States, in the present and near future condition of the mind of its religious public. Another consideration is that the Swedenborgians, though condemning no man to perdition on account of his religious belief, necessarily consider all to be infidels who do not belong to the New Church. This is unavoidable, and amounts to no more than saying that those who do not belong to the New belong to the Old Church. But the American horror of infidelity, even when no penalties are attached to it, is so great, that the very mention of its prevalence elsewhere is a lure to draw them into a communion with which they can reconcile the worship of any other, provided they can explain away the grosser sense of the doctrines of atonement, Justification by Faith, and the Trinity; all which are abhorrent to the Swedenborgians.

I shall begin the subject of the American Unitarians in connexion with the topic of the New Jerusalem Church, in my next paper.

H. M.

Death and Sleep.

DEATH AND SLEEP.

THROWN INTO VERSE FROM KRUMMACHER.

The evening shades began to creep,
Across the earth, when Death and Sleep,
Twin-angels, on their errand bound,
With noiseless footsteps walked it round ;
Then, resting on a hilly place,
Lay down in brotherly embrace.

Though near them rose men's dwellings there,
A solemn silence filled the air ;
From all the distant hamlets round,
The curfew bell had ceased to sound.

Peaceful and still, as is their way,
Awhile the gentle Spirits lay,
Till night its clouds around them spread ;
Then, rising from his mossy bed,
The angel Sleep looked o'er the land,
And scattered forth with wary hand
The slumber grains, so fine and light,
Invisible to mortal sight ;
Which straight the winds obedient took,
And round each quiet dwelling shook.
Soon as they entered, balmy Sleep
On all within began to creep,
Down from the sire, with locks of snow,
On helping crutches forced to go,
To the young child that tired with play,
Soft nestling in the cradle lay.
At once the sick their pains forgot,
The poor, their hard, and anxious lot ;
At once was hushed the mourner's grief ;
All eyes found rest, all hearts relief.

Beside his sterner brother, then
The friendly angel sank again,
And thinking o'er his kind employ,
' When morning dawns,' he cried with joy,
' And wakes up men refreshed with rest,
With what glad thanks shall I be blest !

How sweet our task ! How happy we,
The viewless messengers to be
Of the good spirit, who hath given
'To us this ministry of heaven !'
Thus did sleep's gentle angel say,
While death's in mournful silence lay ;
But when his brother's look he caught,
So bright, and full of happy thought,
Tears gathered in his large dark eyes,
Such as in those of angels rise.
' Ah ! sweet indeed thy thanks', said he,
' But none a blessing gives to me,
My guerdon is but hate and fear ;
Men tremble when they deem me near,
And say I come but to destroy,
And scare away their peace and joy.'

' Not long', sleep's angel straight replied,
' Shall be sweet thanks to thee denied.
Will not the good, their wrong confess,
And thee with grateful spirits bless,
When from the slumbers of the tomb,
In bright immortal strength they come ?
Have we not both the same intent ?
Are we not by one Father sent ?'

Death smiled, as thus his brother spoke ;
A light into his dark eyes broke ;
And linked in still more fond embrace,
They rested on that hilly place.

G.

REASON A TEST OF SCRIPTURAL INTERPRETATIONS.

IN judging of religious doctrines, it is necessary to bring them to the test of reason, as well as to compare them with the letter of scripture. The latter, from obvious causes, may be often misunderstood. Obscurity is an imperfection to which all language is liable, but especially such as from remote antiquity has existed only in books. The sense of particular words and phrases in

what has not been for ages a living form of speech, may be occasionally misapprehended by those most conversant with it at present. But to those who read only a translation the chances of mistake are vastly multiplied. The difference of idiom where a translation is faithful, and false renderings where it is not, may make the language of a version convey a meaning quite at variance with that of the original. In reading the scriptures, it is necessary strictly to guard against this source of error. Without such care, the falsest conclusions may be adopted; nor is there any absurdity so gross, any tenet so shocking, any deviation from revealed truth so great, but men may think they have for it the divine testimony.

Those who duly sensible of this, are very careful to exercise their reason in the interpretation of scripture, are often charged with presumptuously exalting their own understandings above Divine Revelation. The charge is groundless. They properly use those means which the nature of the case requires to distinguish what *is*, from what *is*, and can be *no part of*, Divine Revelation. If they may be said to exalt their reason above any thing, it is over obvious absurdity, (the result doubtless of mistranslation or misinterpretation), claiming to be on a level with the authority of the sacred scriptures themselves. If the Bible contains revealed truth, other and juster meanings must be sought for. There is nothing respecting which ignorance is usually more positive than the sense of scripture, even where it is most obscure; there is nothing which learning will testify, ignorance must, from the nature of the case, more frequently mistake. How evident then is the general necessity of testing scriptural interpretations by reason. Against this, however, a clamour is raised, because it is perceived to be unfriendly to some doctrines which have been extensively received on the supposed authority of the sacred volume. With little consideration of the justice, and, in many cases, of the meaning even of the charge, it is said that this is to deify reason. But what, we may ask, is it to deify reason? The expression is metaphorical, intended to convey reproach, but denoting in effect only a determination not to admit as the doctrine of revelation senses attributed to the Bible, which are plainly irrational. But if to receive such interpretations of scripture only as are reconcileable with reason, be to deify reason,—to receive such as are repugnant to it is to deify absurdity; and which is the objectionable course, it may be left to the intelligent to judge. ‘The words of a translation,’ it has been truly said, ‘are a sign to the reader what was thought by the translator; they may or may not be the sign of what was thought by the author:’ we add, if they teach something repugnant to reason or to sound moral feeling,—

they cannot, if the Bible is what we believe it to be. With respect to our own authorized version, what is the state of the case,—admitted by those who stand in the foremost rank of Biblical learning, and whose connection with the Established Church must prevent their having any unfriendly bias against it. At the head of Biblical literature in this country in our times, we may probably place Bishop Marsh. In lectures delivered by him in the University of Cambridge, and since published in a revised form, he thus expresses himself. “Our authorized version, made by some of the most distinguished scholars in the age of James the First, it is probable is as faithful a representation of the original scriptures as *could* have been formed at *that period*. But when we consider the immense accession which has been *since* made both to our critical and philological apparatus; when we consider that the most important sources of intelligence for the interpretation of the original scriptures were opened after that period, we cannot possibly pretend that our authorized version does not require *amendment*. On this subject we need only refer to the work of Archbishop Newcome, entitled ‘An historical view of the English Biblical Translations; the expediency of revising by authority our present English translation; and the means of executing such a revision.’ Indeed Dr. Macknight, in the second section of his general preface, goes so far as to say of our authorized version, ‘It is by no means such a just representation of the inspired originals, as merits to be implicitly relied on, for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the church.’” * Should any one object, if the interpretation of scripture be thus beset with difficulty, the sacred volume is of little value,—we reply the conclusion is illogical; the proper inference is, that revelation is not designed to supersede the exercise of our reason, or to favour mental indolence; but that in the department of religious knowledge, as of knowledge of every other kind, the strenuous exertion of our faculties is necessary to enable us to profit by our advantages.

Having said how important it is to check the errors of interpretation by a strict use of reason in the consideration of its results,—we would at the same time remark, that the interpretation of scripture is itself no arbitrary process, but is one to be rigidly conducted by those who have the requisite qualifications, according to the received principles of verbal interpretation, applied by scholars to all other writings extant in dead languages. The

* See Lectures on the criticism and interpretation of the Bible, by Dr. Herbert Marsh, Bishop of Peterborough, p. 237, 238. Cambridge, 1828.

genius of the languages is to be strictly regarded; the literal and figurative meaning of words to be ascertained; the senses in which they usually occur, or those which they bear in similar or dissimilar connections are to be considered;—the circumstances and immediate views of the writers, and other things to be taken into account, in order to arrive at the import of what is written. This, of course, can be done at first hand, and to the full extent, only by those who are versed in the languages of the original, and who are at home in philological studies. Others should avail themselves of their assistance as far as is practicable. Inquisitive and studious men who do not read the original, may thus attain a knowledge of the real meaning and force of much scriptural phraseology which is commonly greatly misunderstood. Still they must labour under comparative disadvantages, and a steady reliance on the dictates of good sense must be the means by which they make up for the incompleteness of their knowledge of this kind. If even to those who can go to the fountain heads of Biblical knowledge,—reason is a handmaid, whose assistance is so necessary to the right interpretation of scripture,—how indispensable must be her guidance to those who have to get at the truth in a translation (to repeat Dr. Macknight's words, quoted by Bishop Marsh,) a translation* 'not to be implicitly relied on, for determining the controverted articles of the Christian Faith.' Reason may not conduct them in all cases to the precise sense of obscure and difficult passages; but its exercise will effectually guard them against such senses of these as are flagrantly false and pernicious. Had due reliance been placed upon it, many unscriptural tenets deduced from the supposed letter of Scripture would never have been received; nor would those enormous errors have prevailed, the effect of which, in too many minds, it has been too truly said, is, to

'Bring discredit on the gospel's serious truths,
And salutary fears.'

There would have been thus a much greater approximation in opinion than there is to the results of the most accurate learning applied in the purely philological interpretation of scripture.

J. A.

* The intelligent inquirer, if he have the opportunity, will carefully consult later translations of the whole New Testament, and of portions of the Old, which have been made by eminent scholars in a more advanced period of Biblical criticism and interpretation. In this connection, we allude with particular pleasure to the Rev. C. Wellbeloved's corrected translation of the 'Holy Scriptures, with notes, explanatory and critical, and practical reflections, designed principally for the use of families,' now in the course of publication.

A VISION.

Beneath the turf the maiden lies
Where the meek daisy never dies,
Where the lone valley—lone and grey,
Fades inward from the 'horned' bay
To the far mount whose giant back
Floats dimly o'er the cloudy rack,
Penggullion—dark and fenny hill,
Where in her youth, she had her fill
Of gladness and ecstatic sighs,—
All that could die of Martha lies.

Where the stream doth ever run,
Where the sea has never done,
Tumbling on the shelly shore,
Wave on wave for evermore ;
Where the embosom'd bay expands
Its beauty by the glittering sands,
And the wild sea mew shrieking flies,
All that could die of Martha lies.

And can it be the soul that gave
Its thunder to the breaking wave,
That brought the scene dilate around
Into the optic chamber's bound ;
And can it be the soul that made
The stream run music through the glade,
That from vibration subtly wrought
As a Creator thought on thought ;—
And can it be the Godlike power
That gave to eye and ear their dower ;—
The spirit that could here impart,
To heaven and earth a feeling heart,
Gave up its vast inheritance,
That hour in everlasting trance,
The earth, the ocean, and the sky,
High hopes and aspirations high,
And God, and immortality !

In the hour of twilight, when
The bat wheels fluttering from the glen,
And fire gleams flickering o'er the fen,
Hie thee to the churchyard lone,
Lean thee o'er the mossy stone,
Where the winged seraph grey
Flies—but cannot fly away
From that house of human clay

Where time's silent subtle hand
 Frets the sandglass into sand,
 The crossing bones—the eyeless head,
 The storied virtues of the dead,
 Till ruin and the hungry tomb
 That aspect of repose assume,
 Wherein e'en hearts—with pleasure full,
 Find the lone churchyard beautiful,—
 A melancholy loneliness
 To mitigate grief's fond excess,—
 To purify the soul—to bless.

Falls on thee in this holy hour
 The spirit of prophetic power ;
 Gaze through the bounds of time and space,
 And in the future's teeming face,
 Read thou with faith-enlightened eye
 The grandeur of mortality.—
 Upward, upward, lift thy brow,
 What revelation opens now !
 See around thee, and around
 Breaks on ev'ry side the ground,
 To the trumpet's swelling sound ;
 The turfy hillock at thy side
 Is stirring—see it opens wide—
 From the crumbling gap, the dead
 Softly lifts the haloed head,
 The loved—the beautiful behold,
 Growing from the ductile mould,—
 See the transformation steal
 Downward to the radiant heel,
 Salient from the sward aslope
 Burns inextinguishable hope,
 In that keen eye toward the cope
 Of heaven upraised ;—in the clear air,
 The hands uplifted as in prayer,—
 Broken are the laws that bound
 The young immortal to the ground,
 That bubble on the eternal stream,
 Where man walked as in a dream ;—
 The huge sphericity that gave
 The child a cradle and a grave,
 Has perished like a breaking wave,
 And its place is known no more—
 Time's foam bells break on the eternal shore.

J. C.

Wakefield.

A REMONSTRANCE AGAINST ARTIFICE AND DECEPTION.

THE obligation to speak on all occasions the simple truth, and nothing but the truth is so frequently enforced from the pulpit and elsewhere, that it might seem superfluous to repeat the exhortation. It is not, however, respecting the general application of the rule that I am about to offer any observations,—although the apostolic admonition ‘lie not one to another’ at any time or for any purpose—can hardly be too often reiterated.

It is on one particular but sadly prevailing breach of the precept that I would now dwell, both for the benefit of those who commit it, and also of those who either inconsiderately, or with deliberation, but in both cases blameably, lead them to do so. I allude to the practice of imposition, deceit, hypocrisy,—(call it by what name you will) amongst those classes who, from their less elevated situation in society, and less thriving circumstances, look up to others for favour, and for occasional if not continual help. Persons indeed in much higher stations of society than those here alluded to, are unhappily by no means free from the practice of this vice in their own conduct towards those to whom they in their turn look up for patronage, fortune, and advancement. And their example probably contributes not a little to spread the poison through every part of the community. They alas! know too well how to court, fawn, and flatter with a double tongue, for the sake of obtaining some paltry place or pension,—some post of profit or distinction—and then perhaps depart with the rewards of iniquity in their hands, to act the part of the unjust steward,—to make to themselves friends though in a sense widely different from the scripture recommendation, by means of the mammon of unrighteousness,—to prove unfaithful to their trust,—ungrateful to their employers and benefactors,—and, to instruct others by their acts to make the same dishonest gains, and the same heartless and iniquitous return. There have been those who have climbed by mean arts and contrivances, and by practising on the simplicity of others, to the highest posts of honourable trust and active usefulness which their country had to bestow; and who have then squandered in idleness and folly, and in the pampering to their own vicious appetites, that time and those talents which ought to have been employed for the public benefit, and the service of those whose stewards they are.

Such conduct is of a piece with that which I would here condemn in those who are below them both in the gifts of fortune and education; and if it shall appear that even these last are ‘worthy of stripes,’ what must be the heavy guilt and punishment of those who call themselves their superiors, and yet debase themselves to so low a stage of sin? For, it is in the very extremes of wretchedness and ignorance, that we meet with this vice of cunning and hypocrisy in its fullest extent. It is the vice,—I had almost said the curse of abject poverty. Whether its victims have fallen into it through their own misconduct, or through the fault of those who by wiser laws and more wholesome institutions might

have prevented it,—or who beholding, have passed by without attempting its removal,—yet true it is that ‘the poor and the deceitful man’ too often ‘meet together’ in the same person. Not content to let his sufferings speak for themselves, and not unfrequently trained to all the arts of begging, and of making false pretences, such an one will invent a tale of woe to exceed if possible the reality, and to excite more surely the sympathy of those in whose good things he desires to share, but whose natural compassion he dares not trust. He will have recourse to all sorts of contrivances to move your pity;—affect the semblance of disease which he has not; clothe himself in rags even when he might wear more decent garments; conceal any assistance which has been rendered him, lest it should check *your* liberality; invent false accounts of the causes by which he came into distress;—put on an appearance of piety and goodness which he has not; wear sanctified looks, and employ a set of godly phrases; condemn every sin that you condemn; and make you believe that he is the innocent and even virtuous victim of suffering, when all the while his calamities (if real) have been caused by his own extravagance and dissoluteness, and might be lessened by his own exertions, and greater steadiness of conduct.

The artifices of the practised beggar indeed are almost too well known to need description. Beginning possibly in real want, and finding begging an easier trade than working, he is not satisfied with the relief of that first pressing necessity; but instead of seeking some more reputable means of livelihood, is tempted to go on imposing on the charity of the benevolent; conceals his real gains,—pretends to be penniless, when he is often actually far richer than the cottager whose bowels of compassion are moved towards him, and who willingly parts with the crust or the mite which he feels that he himself may need. Meanwhile the impostor keeps company with the lowest dregs of mankind,—with drunkards, gamblers, thieves, and all sorts of licentious characters,—spends in sin what he gets *by* sin,—and then comes forth with a lie in his mouth, to sin again,—to coax, to flatter, and to bless,—to employ the language of goodness—the asseverations of truth, with the spirit of falsehood in his heart. If he succeed in practising on your simplicity and humanity, he will laugh as soon as your back is turned, and then hasten to revel in his ill-gotten gains. If he fail and is denied, he will give abuse instead of flattery; and the blessing which before rose so readily to his lips, will be changed into a curse.

Those who are familiar with the haunts of poverty and wretchedness, real or assumed, and its too often accompanying crimes, in the streets and lanes of our crowded cities; and who have benevolently sought out and perseveringly laboured to remove these evils,—have often sad experience of the correctness of the foregoing picture, and will know that it is not overdrawn. How frequently have their most zealous exertions met with disappointment from this very cause. How often do they discover the object of their regard and of their compassionate labours to be not only utterly unworthy of them, but neither requiring the relief bestowed,—nor, when received, employing it for any other purposes than those of

dissoluteness and extravagance. The smooth-tongued pleader turns out at last an accomplished hypocrite, a proficient in every hateful vice. Charity finds with a shudder, that she has been cherishing a viper in her bosom, or casting to the dogs that which should have been for the nourishment of the less importunate—the more uncomplaining and unobtrusive children of real misery. It is this which sometimes dries up the fountains of her beneficence, if they do not flow from a celestial source,—if she be not truly heavenly minded,—‘bearing, hoping, enduring all things,’ and therefore, ‘never weary in well-doing.’ It is this which disgusts and disheartens the friend of humanity, unless he have drank deeply of the spirit of that Saviour whose patience and long suffering were inexhaustible,—even as those of the Father of mercies for whom he ministered.

One who undertakes the office of visitor or minister in such scenes as those above described, had needs be wary, judicious, and discriminating. He should possess the wisdom of the serpent as well as the meekness of the dove, as a guard against fraud and misdirected bounty; mortification and failure in his plans of assistance and reformation. He cannot, as did his great master, ‘know all men,’—and has therefore occasion that something more than the mere outward act or speech should ‘testify of men’ before he ‘commits himself’ unto them,—else in yielding to the divine impulse of benevolence in his breast,—that impulse may become a weakness rather than a virtue, and increase the evil which it seeks to cure.

It is sad that it should be so;—that man must distrust his fellow man, and not believe without the strictest examination, that ‘his yea is yea, and his nay, nay.’ ‘This does indeed ‘come of evil.’ It is a fact, however, too notorious to be disputed. And it is unfortunately not even to the extremes of squalid poverty or dissolute extravagance, such as is to be found among the large masses above referred to, that this vice of hypocrisy and dissimulation is confined. It is to be met with alas! also amongst the cottagers of our villages,—amongst the agricultural labourers,—who, whatever their privations (and they are many,) and however far they may be below the condition in which real and enlightened benevolence would wish to see them, are yet, at least in many places, in circumstances of tolerable comfort, when compared with the dwellers in garrets and cellars,—the refuse and overflowing population of large towns and cities. Not only the more degraded class who are already dependent on parish pay,—but also many of those, who, *hardly* enough it may be,—yet, do contrive to earn their living by their own honest labour, will, if they be not sufficiently removed from need, to be entirely independent of the favour and assistance afforded by their wealthier neighbours,—stoop to such unworthy arts as I have mentioned, in order to obtain it. Besides the common artifice of professing greater poverty than really exists,—evasively concealing the total amount of earnings by different members of the family, or any other sources of livelihood,—keeping back the facts of any little help that may have been received, lest it should interfere with the offer of yours,—they will court your good graces by every possible manœuvre; readily assenting to every word you utter, and saying themselves just what they suppose you expect them to say. They will con-

damn all which you condemn, and approve whatever you approve,—put on a fair outside show of propriety and decency of speech and conduct,—of the love of neatness and frugality in dress, of order and economy in their household, and of care in the bringing up of their children. They will lament with you the general neglect and consequent depravity which prevail;—assuring you that *their* children are not allowed the same hurtful liberties as their neighbours,' and that they never have any but the best advice and example set before them;—in short they will profess so much regard for religion and morality, that you would think them patterns of every virtue under heaven,—did you not all the while know them to be, or presently discover that they are idlers, slatterns, extravagant, scolds, 'busy bodies,' if not swearers or drunkards,—and as careless respecting the piety and goodness of their children, as if they had never heard there was a state of happiness or woe before them, into which they must enter according to their deeds. There are some who will fawn and cringe and coax as if they would lick the very dust of your feet,—will tell you they never met with any one half so kind and good as you are, and not satisfied with bidding their little ones 'curtsey to the ladies'—the 'pretty ladies' on their entrance, which might only be a proper act of civility,—will, every time you chance innocently to turn your eyes towards the little creatures, make them repeat the bow or curtsey over and over again, as if you were looking for continual homage; or perhaps as the very summit of mock humility, tell them 'they must not touch *ladies*,' 'must not look at *ladies*;' and then when your back is turned, these same people will very likely accuse you of hard heartedness and covetousness for not giving more largely, or take revenge for their forced mock servility, by charging you with pride and love of dictation, wondering what right you have to interfere with their concerns.

As an instance of the various little artifices, to which in order to stand well with those by whom they are noticed,—even such as are in more thriving circumstances, and of somewhat superior manners, will have recourse, take the following anecdote. A lady (a near friend of the writer) happened to call one day as usual, on a very respectable and well-behaved young married woman, whose husband earned a decent livelihood at certain wages, was yet without a large family to support; but who, on account of her delicate health, was in the habit of receiving a good deal of attention and assistance. The visitor, as she entered the door, heard a voice from the room above,—'Deborah! put that white gown away,—here is Miss A. coming.' This was addressed by the woman herself who was ill in bed, but who had by some means or other become aware of the approach of the intruder, to a younger sister who had come to wait on her, and who was thus receiving an early lesson in deception. It was during the time of a large fair held in the neighbourhood; and the white gown which was probably designed for the girl to appear in, might, or might not be suitable to the circumstances and condition of the wearer. It was the business of the parties to judge of this, and to act accordingly without need, either of fear, or shame. But why then was the dress to be put out of sight of the lady? Evidently because

the speaker was either conscious that it *was* improper, or supposed that it would be considered so by her visitor, who was particular with regard to neatness of dress, and propriety of appearance, and disliked an attempt at finery, or a show of gentility, where all could not be consistent. The gown, therefore, was not to be seen by her, lest it should lower the owners in her good graces. But was not all this rather seeking to be *thought* correct and deserving, than really striving to *be* so? And they would, I doubt not, have professed to join heartily in any condemnation passed on vanity, and the over love of dress. This person was not accountable to her kind visitor, either for her own or her sister's apparel. If they dressed suitably to their means and situation, no one had a right to blame them for wearing clothes of a better quality than some others. If they dressed unsuitably, and were conscious of it, why not lay aside entirely the inconsistent article, instead of merely concealing it from the eyes of those who had more correct notions? If the woman really thought there was no harm in her sister wearing a white gown for once on a holiday, why not do it fairly and openly, instead of seeking to make her friend believe that she was of her way of thinking, when she was not? The fact is, she like many others, forgot to act in the spirit of the Apostle's rule, and whether in greater or smaller matters, to 'speak every man truth with his neighbour.'

Another case in point is that of an elderly woman, the mother of a large family, in poorer circumstances than the foregoing, whose husband had long been infirm and past work, in consequence of an injury received; and his neighbours would therefore often send him little spare niceties from their table. After his death, she took care to intimate that the same attention would be equally needed by, and welcome to her. And though there might not be quite the same necessity for it (nor perhaps, strictly speaking, might it be well deserved)—there was, I believe, no intention entirely to discontinue the little courtesy. My informant accordingly took with her on one occasion something for the poor woman's dinner. The latter had just taken out of the oven a comfortable looking hot pie, which, of course, the visitor would rather be glad to see than otherwise. The woman, however, seemed confused and taken by surprise, and hastily threw an apron over the dish, evidently for the purpose of concealing it before the other should advance far enough to see it;—prompted no doubt by the idea that she would not be considered in want of help, if she could at all afford to provide herself with such a dinner. But why practise such deceit, if she were doing nothing wrong? Why not honestly let her real means be known, instead of either attempting to impose on the bounty of her neighbours, or acting as if she were conscious of doing so? Such an anecdote may seem trifling; but it is by no means a solitary instance of the kind which has fallen under the notice of the same individual in her own village, and all tending to show the sadly prevailing want of perfect truthfulness and Christian simplicity. The experience of the writer also bears testimony to the woful fact.

MARY CAMPBELL.

(Continued from page 100.)

BUT it is time to make our readers acquainted with Charles Harcourt, who has been mentioned as a frequent guest at Mrs. Selby's house. He was the eldest son of a college friend of her husband, whose family estate was within a few miles of Greenfield. Mr. Selby had left his wife sole guardian to his children; but he commended both her and them to the friendship of Mr. Harcourt, who, during the ten years that he survived his friend, proved himself most worthy of the trust reposed in him. His death was the first of a series of bereavements which would have left Mrs. Selby almost alone in the world, if Charles had not endeavoured to supply as far as possible the place of those who were taken from her. Fanny was only fifteen, when he called upon Mrs. Selby after his father's death; and she well remembered how pale he looked, and how thin in his deep mourning; and how his eyes filled with tears when he told her mother that he hoped she would make him useful, though he never could be so useful to her as his father had been. Mrs. Selby too remembered how much she was touched by the manner of the kind youth, then only nineteen; but it was not till afterwards—till death had entered her own house, and deprived her of her children—of her only son, two years afterwards, that she felt the truth of what he then promised, and the real excellence of his character. Francis Selby and Charles Harcourt had long been intimate friends; they were of the same age, had many pursuits together, and were intended for the same profession. They had been companions at the same school, had studied at the same university, and spent much of their time both there, and at home in each other's society. Their dispositions were different, for their temperament was dissimilar. Charles was ardent and impetuous, and loved all those active exercises in which health and strength delight. Francis was gentle and reserved, and the natural delicacy of his constitution disposed him to more studious and contemplative pursuits. This dissimilarity in the character of the two friends attached them more closely, by making them more useful to each other. Francis had often at school found protection from insult in the powerful arm of his friend; and when they were older, he repaid the benefit which he thus received from Charles, by furnishing him with an example of moral and mental excellence in his own refined character and superior knowledge. The two friends were together on a continental tour when the news of Agnes Selby's death reached them, and soon after their return to England, they saw together the beautiful form of Caroline committed to the silent tomb. On both these occasions the manly and affectionate heart of Charles, deeply sympathized with his friend and with Mrs. Selby, and it was with a brother's grief that he soon after discovered symptoms of consumption attack Francis. The rupture of a blood vessel at college confined him to his room for several weeks, during which time Charles seldom left him; and when he was sufficiently recovered to travel homewards, he accompanied him to Greenfield, and

cheered by his unfailing kindness, the last months of his friend's earthly existence. Mrs. Selby wished to remove her son to a more genial climate, but he begged that she would not do so, but allow him to remain where every thing most dear to his heart was around him. Francis contemplated his approaching death with steadfastness and composure; and frequently conversed with Charles upon the important subjects connected with his early fate. 'I shall never recover, Charles,' said he. 'I feel that the current of life is fast ebbing. You know how ambitious I was to gain knowledge, and to rise high in my profession. I wished to live that my mother might glory in the attainments of her son, that I might reflect honor upon the memory of my father, and erect a monument to my own fame—but these things are denied me—I shall never more explore the pages of antiquity, nor rejoice in the light which modern science and philosophy have thrown upon the wonders of this fair world. But it matters not—all is not lost—I feel assured that I shall carry with me into the unseen world, all the valuable knowledge which I have acquired in this—I feel assured that there I shall 'rise in science as in bliss'—that the wonderful works of God will still be open to my devout admiration, and that I shall bring to the contemplation of them, far greater powers of intellect, and shall possess far better opportunities of becoming acquainted with them and with their Adorable Creator, than I could have had in this mortal state. I shall lie down with the patriarchs of the infant world—with all the wise and good of all ages—with my father and sisters—and shall awaken to rejoice with them for ever in renewed life and happiness.'

Charles listened to his friend with almost breathless admiration. He thought his fine eyes beamed with a heavenly expression whilst he thus spoke. 'Dear Francis,' said he, 'what happiness on earth can be compared to your state of mind? In the bright hopes which support you now, you are reaping the reward of your pure and virtuous life.'

'It is indeed pleasant to look back now,' replied Francis, 'and think that from my earliest years I have (I trust sincerely) endeavoured to know and to do the will of my Heavenly Father, but I am sensible of too many frailties and imperfections to consider my future blessedness as the reward of any thing I have done, or ever can do. No! my trust is in the goodness and mercy of God, as declared by Jesus Christ—in the goodness and mercy which have followed me all the days of my life, and will continue to bless me for ever.' I remember,' resumed Francis, after a pause, 'when I was a child, praying that God would teach me to love Him with all my soul and mind and strength, for I felt how deficient I was in that love of Him, which Jesus has declared to be the first and great commandment. I still feel deeply my deficiency in this holy sentiment, but I am most thankful to feel also that I have made so much progress towards its attainment, as enables me to rejoice in all the divine appointments whatever they may be. It is my delight to know that I cannot go where God is not, and I commit myself to his gracious disposal, with perfect confidence that He will do with me what is the kindest, best. But when I think of my dear mother, I do not always feel so resigned; when I think

how much she will miss me, I feel that "the bitterness of death" is not yet past. I do not think she is quite aware of my danger, and I have not courage to speak to her upon the subject. She is a noble woman, Charles. Her tender care impressed upon my infant mind those holy truths which have been my safeguard through life, and are my support now when death approaches; they have been her support too under past afflictions—I know they will be her consolation when I am gone; yet I cannot but fear the effects which all she has suffered, and has still to suffer, may have upon her delicate frame.'

'If you should be taken from us, dear Francis, I will be as a son to your admirable mother,' replied Charles, with much emotion; 'you know how long I have loved her as one; and you also know that it is the fondest wish of my heart, that I may be one day entitled to call her indeed my mother.'

'I am aware,' said Francis, 'of your attachment to Fanny, but I cannot allow my hopes for her and for my mother to rest upon the possibility of her becoming your wife. Her character is yet unformed, and the sweet artless girl whom you so much admire, may not be the woman approved by your mature judgment—therefore think of her now, dear Charles, only as a sister. Say no more to me about a deeper feeling for her, lest, when I am gone, you may think with regret that the heart of your dying friend was soothed with earthly hopes which could never be realized. If my sweet sister should prove worthy of you—if she should live and love you—and if you should continue to love her—make her your wife, and may God bless you! But whether or not this should ever be the case, be to her as a brother, and be, my dear Charles, oh! be as a son to her beloved mother.'

Charles was too much affected to speak, but he pressed the hand of his friend, and Francis was satisfied with the promise conveyed by that act. He found an early opportunity of gently hinting to his mother that they must soon be separated. 'I know it my child,' said Mrs. Selby, bursting into tears, 'I have long seen that I must resign you—and oh! I feel that it is hard to do so! Surely it is a bitter cup which is given me to drink! But God's will be done—He knows what is best for my child—why should I repine that he is called from a life of virtue to a state of blessedness? No! rather let me be thankful that he has been spared to me so long—that his life has been pure and holy, and that his end will be peace! I am indeed bereaved of my children, but shall I not be grateful that their departure is so gentle, that death comes to them as the messenger of hope and joy. I am glad, my dear son, that you have mentioned this subject to me, I did not tell you my fears lest they should alarm you; but now we can speak freely upon the subject, and when you are gone it will be sweet to think of all you have said. The memory of my children will soon be all that is left of them to cheer my pilgrimage.'

'And the hope of meeting them again, my beloved mother, when the days of your pilgrimage are ended,' said Francis, 'you will not forget that I am sure.'

Mrs. Selby did not forget it, but she did not pursue the conversation

any further at that time. She perceived that her tears had agitated Francis, and she retired to seek strength for the trial that awaited her, and to resolve that she would in future so control her feelings as never again to disturb her son's mind with any thoughts of earth. She never again breathed a murmur, but calmly prepared her own mind and that of Francis for the solemn change that was approaching. She felt all the tenderness of a mother, but she felt also that as a mother it was her duty no less than her privilege to support her child in his descent to the dark valley, not to make the way thither more difficult to him by any expression of her own grief. In all those offices of love which the sick and dying require, Mrs. Selby was assisted by Fanny and by Charles, who prevailed upon her to let him watch by the couch of Francis and beguile the tediousness of the weary restless nights.

The dawn of a lovely spring morning was just beginning to gladden the earth, when Mrs. Selby perceived a change come over the countenance of her son: a light, not of this world, seemed for a moment to illumine his eyes as they rested upon his mother—then faded, as the spirit passed from its earthly tabernacle. Charles gently raised the head of Francis and supported him till he ceased to breathe. In the deep silence of that solemn moment he resolved to be as a son and as a brother to the bereaved mother and sister, thus left the last of their family. He supported the feeble frame of Mrs. Selby as she stood by the grave of her only son, and heard the words 'dust to dust' pronounced over the earthly remains of one she so fondly loved; and soon after he persuaded her and Fanny to accept his mother's invitation to spend a few months at Woodburn. He remained there till he saw strength in some degree restored to Mrs. Selby's frame, and bloom to Fanny's cheek, and after taking an affectionate leave of them and of his own mother and sisters, he departed for London, where he was going to reside some time for the purpose of preparing himself for the practice of the law, his chosen profession.

(To be continued.)

BEARD'S HYMN BOOK.

To the Rev. J. R. Beard.

MY DEAR SIR.—I perceive in the current number of the Christian Teacher, some strictures on your recently published Hymn Book, from the pen of Miss Emily Taylor. I agree with her remarks on the practice which has been too common among modern editors, of altering the language, and sometimes even the sentiments of their authors. The first is not always an improvement, and the last is a manifest injustice. For this reason it is much to be regretted that any Trinitarian composition, should be so mutilated, as to make it convey Unitarian sentiments. The *principle** on which your collection is made, forbids any temptation of this

* That principle is the preservation of the essential integrity of each composition and is not incompatible with slight deviations from the original, provided they be not

sort; and you have shewn the world, that Unitarians have in their body sufficient literary cultivation and poetical talent, to write a book of lyrical devotion for themselves. I can readily form an idea of the extreme difficulty, which an editor must sometimes experience, amidst various editions and improved versions of the poetical compositions of our venerated dead, in ascertaining precisely the original text, and the few discrepancies which Miss Taylor has pointed out, or any others of a similar character, cannot interfere with the principle on which the volume is compiled, nor with its substantial value.

The only remark, however, in Miss Taylor's communication which I wish specially to notice is the following: 'I cannot regard the work as likely to be used in public worship to the exclusion of our long cherished hymns of orthodox origin, and of thoroughly liberal sentiments.' Now in my own congregation, which consists entirely of the poor, and such as move in the humbler walks of life, the work has been found to be admirably adapted to all our spiritual wants as the worshippers of the one God, *the Father*, through the one Lord and Mediator Jesus Christ. Of the suitability of your collection as a manual for individual or family devotion, and of its tendency to foster the spirit, and promote the growth of vital religion in the soul, I must speak in language of the strongest commendation. I had doubts at first, as to its adaptation to the taste and understanding of the poor, from the high literary excellence of many of the hymns, forgetting that all genuine poetry, especially that of a religious nature, finds its way at once to the universal heart of humanity. In the hands of a true poet, the religious sentiment

'Is felt by rich and poor alike.'

As to your collection being used by congregations, to the entire exclusion of long cherished hymns of orthodox origin, it is what, I suppose, you never contemplated to any very great extent. The work, I think, might be adopted with considerable advantage, as a *supplement* to existing compilations; and thus a greater variety of expression would be afforded to the devotional feelings and religious wants, of a congregation of Christian worshippers.

Wishing success to your exertions, in cultivating among the houses and churches of our country, the pure and elevated devotion of the Christian faith:

I remain my dear sir,

Your fellow labourer in the work of the Redeemer,

GEORGE BUCKLAND.

Manchester, February 12th. 1838.

To the Editors of the Christian Teacher.

GENTLEMEN—By the perusal of Miss E. Taylor's Letter to the Rev. J. R. Beard, which appeared in the last number of the *Teacher*, on his

frequent. By a reference to the preface, the reader will learn that what the editor studied to avoid, were 'alterations in the hymns, with a view to bring them into accordance with a doctrinal system.' 'The integrity'—adds the writer—'of the compositions is preserved; and none but few verbal changes, or an occasional curtailment as been permitted.'

recent publication of Unitarian hymns, I am induced to trouble you with a few observations.

I do not profess to have read the volume with a critical eye, but, so far as I have been enabled to judge, it will bear a comparison with any work of devotional poetry that has ever appeared. No doubt, like every other human production, it has blemishes; and Miss Taylor has pointed out some of these; though I fear that her remarks, however well intended, may produce a false impression as to its general merits.

Miss Taylor says, that she 'cannot regard the work as likely to be used in public worship to the exclusion of our long cherished hymns of orthodox origin, and of thoroughly liberal sentiment; but as a collection of Unitarian devotional poetry, it is useful and pleasing, and will be always valued.' When I first saw the announcement of this hymn book as the production of Unitarians, to the rejection of the devotional poetry of the liberal portion of our Trinitarian brethren, I felt some repugnance to the design, as savouring of that very exclusive spirit which is so prevalent in the conduct and the writings of those who are styled orthodox. But when I saw the work, and reflected on the charge which is so often brought against the members of our church, that they are deficient in gratitude to Almighty God and in love to the Saviour, and that they are obliged to have recourse, in the services of public worship, to the sacred songs of their opponents as a vehicle of devotional sentiments, I rejoiced that the charge could not be sustained with any appearance of reason; but that, on the contrary, Unitarians are found to be not less remarkable than Trinitarians for their religious tendencies and habits. Nor can I now, after having had some experience of the value of the book in the congregation to which I belong, have the smallest objection to its use in public worship. We join in Unitarian prayers, and listen to Unitarian sermons; and surely it cannot be unbecoming, or unsuitable, or illiberal, to mingle our voices with 'sweet accord' in Unitarian poetry. I am perfectly aware, that your enlightened correspondent does not pronounce the hymns unworthy of adoption in our congregations; but many persons, who have not seen the work, might be led to infer from her language, that it is not of that pre-eminent excellence which entitles it to displace the sacred lyrics of Trinitarians which are at present used in many of our chapels. But so far am I from conceiving it to be less calculated for congregational purposes, that I have no hesitation in saying, that the hymns of Bowring, Wreford, Gaskell and Wallace, Mrs. Barbauld, and Misses Martineau and Emily Taylor, with many others in this collection, are, from their exquisite beauty, true sublimity, and purity of sentiment, not to mention their multifarious variety, suitable for almost every state and condition of the Christian life—quite superior in their general features to those of Pope, Watts, Doddridge and Wesley.

J. W.

Salford, February 14th, 1838.

W

*'Pray without ceasing.'**'PRAY WITHOUT CEASING.'*

Christian! prayer is thy best charter,
 Solace of the saint and martyr—
 Privilege divine to send
 Thoughts to God, thy highest Friend :
 What is joy to such communing,
 All the soul to bliss attuning ?

Christian! prayer will soothe thy griet
 When nought else can give relief—
 When thine eyes are wet with tears
 Prayers will hush thy woes and fears ;
 As the babe forgets its weeping
 On the mother's fond breast sleeping.

Christian! prayer will lift thee high
 'Bove earth's dust and vanity ;
 On the mount thy Saviour's form
 Stood superior to the storm—
 There his lofty calm devotion
 Soared above the world's commotion.

Christian! prayer will gird with might
 The soul's weakness for the fight—
 And with faith derived thence
 Thou shalt conquer sin and sense :
 Angels guard thy dangerous station
 In the battle with temptation.

Christian! prayer, when strength is failing,
 And thy heart and spirit quailing
 Hold in fear their fleeting breath
 Before the ghastly form of death—
 Prayer shall all thy mind make even,
 Prayer shall raise thy soul to heaven!

 CRITICAL NOTICES.

Paley's Natural Theology, with Notes : by Thomas Smibert. Edinburgh : W. and R. Chambers.

HERE we have Paley's admirable work, with additions and notes bringing it up to the present state of science, for *eighteen-pence*! It is appro-

priately designated '*The People's Edition*;' and most earnestly do we hope that the people will avail themselves of the opportunity to possess at so low a price this useful production. The additions, which are incorporated with the text, together with the numerous explanatory notes, form at least a sixth of the entire work; and they appear so far as we have examined them, not only to bring up the work to the present advanced state of scientific investigation, but to throw very considerable light on the original text.

The public owes much already to the exertions of the Messrs. Chambers for their Journal, and Educational Course. And now they have commenced a series of publications, which they term the *People's editions*; and which will embrace most of the approved works in all departments of literature, to be published at the lowest possible charge. *Scott's Mar-mion* has already appeared at tenpence, and *Mrs. Hamilton's Cottagers of Glenburnie* at eightpence. If the people do not become intelligent it must be their own fault. The press is doing every thing for them in point of economy, that can be done. We have heard the smallness of the type objected to in these cheap publications; but it should be remembered for *whom* these works are intended; and that reading a small type for half an hour or at most an hour at a time, which is as much as working people in general can spare, is not likely to injure very materially the eyes. We strongly recommend these publications to our Sunday schools and chapel libraries; and employers could do no better service than to distribute them among their work people.

The Book of Trees. London: J. W. Parker.

THIS cheap little work, to adopt the words of the preface, 'follows out into the Vegetable Kingdom, the plan of popular illustration so successfully adopted in the Book of Animals, Birds, Fishes, Reptiles and Shells, to which series it is, of course, intended as a continuation.'—The whole series we can conscientiously recommend to parents and all who are in any way connected with the education of children. The treatises are sufficiently arranged according to scientific principles, so as to facilitate study, without rendering it so dry, as to be repulsive to the young beginner, and they are illustrated throughout by well executed wood cuts. In the book before us, the trees are arranged according to the views of Dr. Lindley, and may serve, to some extent, as an introduction to the Natural System of Jussieu. While the young reader is thus gaining accurate knowledge of one portion of nature's works, his path is rendered easy and fascinating by popular descriptions and interesting anecdotes.

Chemical Recreations: a Compendium of Experimental Chemistry.
Eighth edition. By John Joseph Griffin. Glasgow: Griffin and
 Co. London: Tegg and Son.

THE simple fact that seven impressions of this popular work have been disposed of within a few years, places it at once beyond the reach of criticism. It has done more, perhaps, than any other work in bringing the most useful

and interesting branch of physical science before the attention of the people. The eighth edition may be considered a new work, having been entirely re-written with very numerous additions. The first part only is published, comprising Chemical Manipulation, and the Analysis of the Blowpipe. The author has devoted much time and incurred considerable expense, in the construction and improvement of chemical apparatus, with a view of rendering the pursuit of this useful study, *cheap, easy and attractive*. In a word, Mr. Griffin has done for chemistry, what improved maps and instruments have done in our schools, for geography, geometry and astronomy. The work is illustrated throughout by engravings of every description of apparatus, with ample descriptions, cost, &c. It will be an invaluable guide to individuals living in remote places, and to teachers of youth, who have the laudable desire of rendering chemistry a branch of general education.

Education the Business of Life; Two Discourses: by Henry Ware, Junr., Professor of Pulpit Eloquence and the Pastoral Care: London: Smallfield and Son.

The need of more and better provision for popular Education; a Sermon: by J. G. Robberds. London: Smallfield and Son.

MR. Ware's discourses were preached in the chapel of Harvard University, U.S., on the last Sabbath of the academical year, July 16th, 1837; and Mr. Robberds's, on the 29th of October, in Cross-street Chapel, Manchester, on behalf of the Lower Mosley-street Day and Evening Schools. We have classed these sermons together, because, though composed each in the peculiar style of its author, designed for specific purposes, and preached in different countries to different classes of auditors, they agree in exhibiting the same holy, enlightened and liberal spirit, and in exhorting the hearers and readers of them to the support and promotion of the same great and paramount object, namely, that of intellectual, moral and religious education. We say, a great and paramount object; for though we do not consider education to be intellect, virtue, piety, or happiness,—yet do we feel assured, that knowledge, morality and religion, with all their splendid and useful results, cannot in the smallest degree subsist, unless the affections of the heart and the faculties of the soul are developed and trained by the instrumentality of this blessed teacher and friend of man. For what is education in the best and most extensive use of the term? Is it merely an acquaintance with the characters of the alphabet? With the articulate sounds of the human voice? With the mode of transcribing letters and words on paper, and with the calculations of pounds, shillings and pence? Is its peculiar sphere the craft of the mechanic, and the skill of the merchant? Is it confined to the graces of the body, and the accomplishments of the mind? Is it limited to a correct perception of the beautiful or sublime in the works of nature and art? Are its noblest efforts even the attainment of just conceptions of the principles and results of science? We fearlessly answer in the negative. All these species of knowledge are, indeed, ornamental and beneficial to

their possessor, and some of them shed a halo of dignity and glory over man as being far exalted by his intellect over the merely animal creation; but education has to do with his heart and his affections, as well as with his hand and his head. He is not only corporeal and mental—he is also spiritual and immortal: and *that* education is imperfect which does not teach him to bring out and exercise *all* his powers, particularly those which relate to his highest—his eternal interests.

Tried by this standard, how deplorably defective is the state of education in the world, aye, in our own enlightened and Christian country—the birthplace of the wise, the learned, and the good; but, alas! also the nursery of the ignorant, the wicked, and the miserable! Even in ‘our own immediate neighbourhood,’ it is said by Mr. Robberds on the evidence of statistics, ‘namely in the four boroughs of Salford, Manchester, Bury and Bolton, more than 50,000 children are at present without any means of instruction whatever.’ What a field for active exertion here! What a wide sphere for the operations of the schoolmaster! Well may it be said, in the language of the Saviour, and in the text of Mr. Robberds’s discourse, ‘The harvest truly is great, but the labourers are few.’

Paternal Deity the Object of the Christian Faith and Worship; a Sermon: by the Rev. Philip Harwood. J. N. Welsford, Exeter; and J. Mardon, London.

THIS sermon was preached before the Devon and Cornwall Unitarian Association, at Lympstone, on Wednesday, August 9th, 1837; and we much approve of the manner in which the author treats his subject. Instead of making a direct attack on the errors which prevail in the Christian church, or of critically examining the various passages of Scripture which are adduced for and against the respective tenets of Unitarianism and Trinitarianism, he takes up the commencement of the Lord’s Prayer, exhibits the grand principle of a paternal God which it so beautifully recognises, and, in a style of masterly reasoning, proves beyond dispute, that every doctrine which is repugnant to this essential principle of Christ’s religion, must be founded in error.

A Sermon: by the Rev. Philip Vincent Coleman. London: J. Mardon. St. Alban’s: R. Gibbs.

THE subject of this discourse is, ‘Faith, the end and consequence of education and instruction, not the indispensable preliminary as taught by the Church of England, the national schools of the kingdom, and some Dissenting schools and foundations;’ and was delivered in the Presbyterian Old Meeting House, St. Alban’s, on behalf of the charity school attached to the chapel, founded in 1739, by the Rev. Dr. Samuel Clarke.

The object of the preacher was to prove, that the school on whose behalf he delivered the sermon, possessed superior claims on the patronage of the public, on account of the non-exclusiveness of its character, by its teaching the elementary principles of literature and religion, and leaving the distinguishing dogmas of sects and parties to be taught by those who consider them as the essentials of salvation.

In the course of the sermon he points out a few of the manifold evils which have resulted from the use of creeds as tests of church communion, and substantiates his own remarks by some of the highest authorities in the Church of England itself; he shows by quotations from Eusebius, Bishop Bull, and Archbishop Wake, that Christians of the first ages believed only in one God, the Father, and worshipped Him alone through Jesus Christ; and, near the conclusion, he gives a summary of those opinions respecting Jehovah and His best-beloved son, which are generally entertained by Unitarian Christians.

The Sermon is written in a truly liberal spirit, and is plain and easily understood, but deficient in elegance, and somewhat vulgar, if not inaccurate, in the construction of the sentences. The typography and printing, for which, indeed, the author is not accountable, are quite beneath any notice.

The Character and Mission of Woman: by the Rev. John Omer Squier.
London: Smallfield and Son; and John Mardon.

THIS Lecture was delivered to a congregation of Protestant Dissenters, and was the result of reflections on the New Marriage Law, by which non-conformists are privileged to 'solemnize the rite of Marriage in the devotional forms which they most approve, and at the places of worship in which they are accustomed to assemble.' We have perused this discourse with more than ordinary pleasure, and can recommend it as a specimen of pulpit composition, at once beautiful, eloquent and powerful.

A Form for the Solemnization of Marriage: by the Rev. Thomas May, Minister of the Presbyterian Chapel, Stand. London: Smallfield and Son.

THIS form of marriage is based on that contained in the Common Prayer Book of the Church of England, but is far from being a servile imitation, and is decidedly superior to it in point of brevity, and in simplicity and purity of language. It is also happily divested of whatever can be repulsive to the feelings or the faith of any Christian, and is therefore adapted to the use of Protestant Dissenters of every denomination.

Christian Unitarianism Vindicated from the Misrepresentations of J. C. Colquhoun, Esq., M.P., and the Church of Scotland Magazine: by the Rev. George Harris. London: Simpkin, Marshall and Co., and Smallfield and Son.

AN advocate of liberal and enlightened principles, who is but partially acquainted with the character of the Scottish nation, would be inclined to pronounce, *a priori*, that their opinions on all subjects connected with religion, must be far purer and more elevated than those entertained by any other people. But in this judgment he would assuredly err. That they are prudent and calculating, and, therefore, thoughtful—that they are superior to many in shrewdness and penetration—and that from them have sprung not a few individuals who have been eminently gifted with

the endowments of genius, and have benefited their countrymen and the world by their discoveries in the fields of science, and by their eloquence and fancy in the walks of literature, cannot be denied by any one who is conversant with the works of their poets and philosophers. But it is no less certain, that their ardent attachment to the land of their birth, and to the opinions which have been hallowed by the exertions and blood of their forefathers in vindication of their civil and religious rights—opinions which to them are almost identified with the mountains and glens which are at once the temples and battlefields of their religious associations—not to speak of the prejudices of their childhood, which are instilled into their minds from the Assembly's Catechism with the omnipotence of a mother's affection and a father's care, a schoolmaster's authority and a clergyman's domination ;—all this devotion to the opinions of those whom they venerate and fear—'growing with their growth, and strengthening with their strength'—naturally debars them from listening to a preacher's voice, which, opposed to the religion of their ancestors, would proclaim the love of One Universal Parent, and at the same time expose the bigotry of a system which exhibits the Deity as the Father of the few, and the tyrant of the many.

From these causes, and from the denunciations of those who are incited to an unholy warfare by the influence of worldly and political considerations, the great principles of Unitarian Christianity have made but little progress compared to that which the lover of the New Testament religion would ardently wish.

But the wonder is, that Unitarianism, with so many obstructing foes, has made so much advance in Scotland. It is, thank God, progressing—if slowly and silently, indeed, yet certainly. Calvinism is beginning to be ashamed of her grim and dismal features. Philosophy and poetry are shedding their benign influence on the Scottish heart. Nature is asserting her rights, despite of despotism and bigotry. And the religion of celestial Paternity and universal brotherhood has for its advocates and pioneers, such men as George Harris, the talented author of the discourse whose title is prefixed to this notice.

Though the circumstances which called for the vindication of Unitarianism were local, Mr. Harris's publication is worthy of being circulated and perused in every part of the kingdom. The charges which he so ably rebuts are by no means confined to the bigots of North Britain, but are daily spread through the length and breadth of the land, by those whose sacred profession should teach them to know more, and to act more in conformity with the spirit of that religion whose functions they have assumed.

Live and let Live : by Miss Sedgwick. London : John Green.

IN society there are various grades ; and we have no doubt, that so long as the principles of man's nature remain as they are, so long will there be ranks and conditions in human life. Indeed we are inclined to think that more differences will be found to exist ; but these, instead of keeping one class aloof from another, will rather tend, in the process of true civi-

lization, to bring individuals more into friendly contact. The four great classes into which society is at present divided are the rich and the poor—the educated and the ignorant. Between these a great gulf seems to be fixed; for, though not a few persons change places in this ever-varying world, the great majority of the individuals composing these classes, do not make any permanent change. One bad result of this state of things is, that the opulent and the needy, the learned and the unlearned, look upon each other as if they were beings of a different order—as if they were not all the children of one common and benignant Father—partakers of the same mixed nature—and expectants of a distinction equally adapted to their capacities for improvement and happiness. This feeling of repugnance exists to a great extent between employers and employed—between masters and servants; so much so, indeed, that we should be almost be inclined to banish these two last terms altogether from language—knowing, as we do, the pernicious influence of mere words over our thoughts and habits.

According to their conventional, if not their primary signification, *master* implies sovereignty and property; *servant* vassalage and slavery. These words ought perhaps to be so employed as not to indicate such ideas; but, from their having been almost universally used of persons who have manifested either the qualities of pride and arrogance on the one hand, or of baseness and mean spiritedness on the other, it is extremely difficult to dissociate these applications from the use of the terms. We refer, in particular, to the applying of the word *servant* to domestics; a class of females who, like the Helots of old, have been conceived to be made purposely to minister to the wants and luxuries of the rich, without it being thought necessary to allot them any time for supplying their own needs—whether physical, intellectual or spiritual.

We do not know any work better calculated to impart right notions of the relative duties subsisting between families and domestics, than that whose title is prefixed to this notice. It is a beautiful and affecting tale, and highly moral in its tendency. It is not of that invidious nature which some religious tracts bear, implying that all the obligations and duties lie on the one and the inferior class. It speaks to our common humanity in a voice full of power, of tenderness and benignity. It should have a place in the lady's library, and the domestic's shelf; nay, its principles should have a place in their inmost hearts, and be manifested in their outward actions.

THE DOMESTIC MISSIONARY.

LONDON DOMESTIC MISSIONARY SOCIETY.—*From the Missionaries' Reports, presented February 1st.—Spicer Street, Spitalfields.*—Number of tracts distributed in the last month, 200. Number of children in

the day school 102; in the Sunday school 315; average attendance 150; average attendance on the Sunday evening's religious service 90.

During the month of January the effects produced by the severe weather have rendered visiting, consoling, and relieving, painful in the extreme. It may be thought, and it is, pleasing to sooth the sorrows of the distressed, and to relieve the wants of the wretched; but it is far from being pleasant, either to the senses or the feelings, to witness such extreme suffering, such complete destitution, as the habitations of some of the poor at this moment present, let the cause of that destitution be what is may.

The frost having thrown an extra number of labourers out of employ, has greatly added to the present amount of distress. Happily that which has bound nature as with cords of iron has produced a contrary effect on some minds. The cords of sympathy have been touched, and the hand of benevolence has been opened. I have been enabled to supply between one and two hundred families with a portion of coals and bread, besides twenty-four with coals and potatoes from the city kitchen establishment. In each and every case, I believe they were given to necessitous and deserving characters, and received with heart felt gratitude. Yet to witness the eager requests of others for the trifling boon, after we had gone to the extent of our means, was exceedingly painful.

The clothing likewise that has come to hand and been distributed has been exceedingly useful. I have however visited a family to day, where disease and poverty presented a frightful picture. They had not a bed to lie on, a shred to cover them, except I think two or three old sacks, and only a few wretched rags on their backs. The father is ill of fever, the mother has just recovered, some of the children are slightly affected. Would to heaven that the grave covered them all. I might mention another family where except that there is no disease, there is, if possible, still greater poverty. A few half worn blankets would be of great service—nay even cast off horse cloths might afford a little comfort to suffering humanity, our brethren as we call them.

I delivered my first sermon of the year to the children of the school, and my second to the parents and teachers. There was a good attendance at each service, and I believe considerable interest felt in the subject of the addresses. We have an increase of subscribers to the children's library. The books presented on Christmas morning and some other newly purchased volumes, seem to have given a fresh impulse, and I have learned with pleasure that some of the little ones read to their parents while they are engaged about some parts of their work. The attention and improvement of many of the children afford great pleasure. I have great hopes of the good seed that is sown in their minds. It must, under the divine blessing, bear fruit that shall benefit a future generation. Some few adults too seem excited to thoughtfulness and reformation; but I confess my chief hopes are from the young.

R. K. P.

Half Moon Alley, Cripple-gate.—Number of visits paid in the last month 381; tracts distributed 350; children in the day school 36; in the Sunday school, 123; average attendance 75; attendance on the Sunday evening religious service, 40.

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The late severe weather, coupled with want of employment, has caused much distress to exist in the district. Many of the poor have been on the verge of starvation, suffering both from cold and hunger. But during this inclement season Christian benevolence has not been idle. Coals, bread, and other relief have been rendered by many individuals; and during my visitations this past month I have been cheered by hearing of many instances of that sympathy which is one of the fruits of our common religion, being shewn to the poor by different sects.

The operations of our missions, in this district, are not large, scarcely embracing more than 300 families; but within our own sphere we have also been able to do some good. I have had some flannel purchased and made up in our day school. This has been given to some of our scholars who were absolutely without such necessities. I have also been supplied, by some friends of the poor, not only with money, but articles of clothing; many of these have been distributed where I have thought they have been wanted. The committee by having sanctioned a subscription to the city kitchen, have enabled some of my poor people to obtain coals and potatoes at a very low rate. In some instances I have been obliged to give them money with the ticket, the receivers being so poor that they were not able to pay the small sum required. I esteem it a great privilege that I have thus been allowed to be the almoner of others' bounty; to feed the hungry, clothe the naked, and make the widow's heart sing for joy. I desire to express my thanks that those who have sent me on my errand of mercy, to pour oil and wine into the wounds of the afflicted, have given me wherewithal to pay the charge of the way. It is teaching the poor that Christianity is love; and preparing them to receive the full declarations of God's love, made known by Jesus Christ.

The schools and our evening classes have been but thinly attended during the severe weather. The working class, which I stated last month was discontinued, has re-commenced, Miss Jeffery* having volunteered to take it under her care. I hope in a short time it will be as useful as ever.

If some friends of the mission who may be subscribers to any of the London Hospitals would furnish me with blank orders, to be filled up when required, they would be found very useful. My having it in my power, a short time since, to furnish an order for the London Hospital, I believe saved a fellow creature from perishing.

W. V.

LONDON DOMESTIC MISSION SOCIETY.—This society has now been in existence three years—and has received liberal support, in various ways, from persons desirous of ameliorating the temporal and spiritual condition of the poor. It is pursuing its work steadily and carefully, producing such gradual good as its founders and supporters hoped for, under the Divine blessing. Its agents are instructing the young, comforting the aged, visiting the sick, the destitute, the forsaken and friendless at their homes,—and presenting the glad tidings of the gospel, the

*Assistant to her mother in the day school.

message of infinite benevolence which Christ delivered, wherever there is an opening of which they have time and strength to avail themselves. It is gathering some portions of his scattered flock into the fold of the great shepherd, and imparting to them the hopes full of immortality which are founded on the practical reception of him as the way, the truth, and the life. Its Catholic spirit has recommended it, and should still further recommend it to the attention and support of the professors of an inclusive faith. It is emphatically their mission to the poor; an endeavour to carry out towards those who are almost aliens from Christian sympathy and Christian communion,—their enlightened views of natural and revealed religion; of religion in its external and internal influences, rather than in the peculiar dogmas of sect or party; of religion as the universal want of men, for the reception of which, therefore, our Merciful Father has made provision in their very constitution, however for a season their religious capabilities may be overlaid and borne down by the vicious prevalence of the lower affections. It is a holy and blessed work to show men the spiritual nature which is in them, and to draw it forth into full, free, and healthy exercise,—a work to be done while it is day,—while life and other means are granted for its fulfilment. If we be not watchful, the night in which no man can work will come upon us unawares, and we shall have to present a miserable account of talents buried in the earth.

Spicer-street, Spitalfields.—The Missionary, Mr. Philp, makes about 200 visits monthly, besides maintaining a general superintendence over the other operations of the district. The day school, taught by Mrs. Brent, had, on an average, in 1837, 150 scholars. It is at the present moment greatly reduced, owing to the severity of the weather, combined with want of employment among the weavers, which disables them from paying the 2d. a week required from each scholar. In addition to teaching the day school Mrs. Brent visits occasionally, under Mr. Philp's direction, among the families in his district, and has made herself very useful by her knowledge of domestic economy in its various departments of house management, attendance on the sick, &c. The Sunday school has upwards of 300 scholars, with an average attendance of 220, taught by about 20 regular and occasional teachers. Connected with the schools there are evening classes for writing and arithmetic, a small library of appropriate books, and various maps, &c. which have been lately presented. There has also grown up out of the association of persons connected with the Mission a Mutual Instruction Society, which meets once a week for discussion of various topics, religious, and otherwise connected with the interests of the members. It has a library of useful books, which has been much enriched by kind presents. An endeavour is being made to extend both the numbers and usefulness of this little society by opening a reading room on every evening except Saturday and Sunday, and procuring a few periodicals, having a directly religious object, or a good moral and intellectual tendency, and if possible a few newspapers. There is also a Savings' Club, of which Mr. Philp is treasurer; the accumulations of which are distributed to the contributors on

Christmas eve. Last year 46*l.* was re-paid to the members; the year before, owing to their having been in more favourable circumstances, it was nearly 72*l.* There is no premium allowed on the deposits, the object of the club being simply to enable them to see what, by taking care of their pence, they may do for themselves. It was not set on foot by the committee; but was the spontaneous growth of the connexion between the agents of the society and the people of the district. It began with the school children, and has extended to their parents and others.

Half Moon Alley, White Cross-street.---The Missionary, Mr. Vidler, makes about 250 visits monthly, besides maintaining such general superintendence as was spoken of in connexion with the other district. The day school, taught by Mrs. Jeffery, had, on an average, in the year 1837, 70 scholars. It is now also reduced from causes similar to those operating in Spitalfields. The Sunday school has upwards of 120 scholars, with an average attendance of 60 taught by six or eight teachers. There are here also evening classes for writing and arithmetic, and until lately a girl's working class. This is for the present discontinued for want of a superintendent.

Both Missionaries conduct a religious service in the morning for the children, and in the evening for people generally.

To carry on these varied operations with spirit and efficiency, an income of 400*l.* a year is required. Less is insufficient, more could be advantageously employed. From a statement laid by the treasurer before the committee on the 19th January, it appears that the income of the society during the year 1837, was in annual subscriptions 186*l.*, in donations 70*l.*; making a total of 256*l.** It is necessary, therefore, to raise the income of the society by 150*l.* a year, at least, that it may maintain its place and continue its operations. The balance in the hands of the treasurer, at the beginning of 1837,---a balance which arose out of some very liberal donations, at the commencement of the efforts by the Unitarian Association, and at the formation of the present society, has prevented the incurring of any debt for the past year; but that balance is now exhausted, and the society rests upon the public sense of its merits for its future support. The committee have not laid aside any of their instrumentality, for there is none that they can spare, believing that they should consult the wishes of the religious body, with which they are mainly connected, by endeavouring to raise the income to meet the wants of the society, rather than by diminishing its instrumentality to meet so inadequate an income. They call on all who approve the objects of the society, and who justly hold their pecuniary resources as granted for charitable as well as other uses, to give them the means of carrying on their holy warfare against ignorance, vice, and misery.

EDWIN CHAPMAN, Secretary.

Hampstead, Jan. 22, 1838.

Treasurer: Wm. Wansey, Esq., Riches Court, Lime-street; Secre-

* This is of course independent of the liberal subscriptions in 1836 and 1837, for Spicer-street Chapel.

tary: Rev. E. Chapman, Haverstock Hill, Hampstead; Committee: Mr. T. Chapman, 64, Great Prescott-street, Goodman's Fields; Rev. D. Davison, 3, Eustan Square; Mr. Hearnby, St. Swithin's Lane; Rev. Dr. Hutton, 5, Hamilton Place, King's Cross; Rev. B. Mardon, Grove, Kentish Town; Rev. J. C. Means, Trafalgar-street, Walworth; Mr. Surridge, 33, Newgate-street; Bankers: Messrs. Rogers, Olding and Co., Clement's Lane, Lombard-street; Collector: Mr. Wicke, York Terrace, Stepney.

LIVERPOOL DOMESTIC MISSIONARY.*—Address delivered at the First Annual Meeting of the Liverpool Domestic Mission Society, by the Rev. J. Johns, on the passing of the second resolution:—‘That the confidence of this Society is eminently due to the Rev. John Johns, our first minister to the poor, who has worked for us this noble principle with a devoted heart; and that, under a sense of our individual responsibilities, we offer him the assurance of our freshened sympathies and earnest co-operation.’

MR. CHAIRMAN, AND CHRISTIAN FRIENDS,—There are some among you who know, and many who will believe that if it had been possible for this meeting to pass away, without my taking any personal part in its proceedings, I should only have attended it in the character of an auditor and observer. But, since it is as impossible as it would be improper so to indulge my inclinations, I must make the best compromise in my power between my wishes and my duty, by rendering my own part of our proceedings as brief as possible.

While I return the sincerest thanks to my gifted friend and brother, to the gentleman who has seconded him, and to the meeting at large, for the resolution which has just been passed, I cannot help observing, that all its value and pleasantness arises from my own-sense of having striven to deserve it. It would be no gratification to me, that you passed a resolution expressive of your confidence in me, if I felt that *that* confidence had been misplaced. It would be no gratification to me, that I heard myself named as having worked on your great principle with a devoted heart, if there were no inward voice to tell me that I had *felt* such devotedness in your service. When, therefore, I say that I accept your resolution with deep feeling, I give you the best guarantee in my power for the manner in which I am conscious of having discharged my solemn trust. Your praise gratifies me, simply because I feel, that, in the midst of many doing their duty, I too have been anxious for the strict fulfilment of mine.

The question, I conceive, which, if I could answer to your thoughts, would be the first and greatest that I should *have* to answer, would refer to my impressions of the necessity and utility of the ministry to the poor in general. My Christian Friends, I find no difficulty in replying, but that of making my reply sufficiently emphatic and effective. Every day only widens the evidence, only deepens the conviction, that such a minis-

* In Paradise-street Chapel, January. 1st, 1838.

try is the directest remedy, which, in the existing state both of government and education, can be applied to the vices of ignorance and to the sorrows of poverty. The plan, it appears to me, has not yet been devised, which, while the light of society is so partially distributed, can reach the miseries that are produced in its shadow. I have myself seen enough, to make me unutterably thankful, that I have been called upon to take here the executive part of this solemn and trying, yet glorious and blessed work; and could I communicate to you a few of the scenes of which I am often a witness, you would, I am sure, bless God with me, that you have sent forth a friend among those who have no other friend or help under heaven.

Forgive me, if the better to illustrate what I have been saying, I adduce a single instance of what I have seen this last week. I extract it, with some little alteration, from the hasty memorandum which I made of it in my journal:—‘December 29th.—I have received this day an awfully affecting proof, how necessary it is that the poor, the friendless poor, should have a friend sent among them. Visiting a cellar within my district, I heard that a poor woman, in a street a little beyond it, had been driven by severe want to attempt her own life that morning. Hastening to the spot, I found such a scene of deep and real suffering as baffles all description. The woman was a widow with three or four children. She lived in a cellar, or rather had been dying daily in it. She had no allowance, no employment, and no friend. Her eldest daughter had returned to her, having left her place through illness; and she herself had been laid up in an ague, during which her youngest child born the day after its father’s death, had died. She had wandered to Kent, and back again, vibrating between two distant parishes, and rejected by both. Almost every thing they possessed had been parted with to the pawnbroker, to keep them from starving. A neighbour had given them the coals they were then burning, and the cold coffee which they were warming to break their fast. The grown-up daughter stood on one side, and a younger one sat on the other, weeping more and more bitterly, as every question of mine to their poor mother seemed to draw forth some fresh sorrow. I went to the house above, when I found a respectable looking labourer at his dinner. He told me that the case was one of extreme and afflicting distress; that he had never asked them, nor meant to ask them for their rent; and that, though a poor man himself, with a large family to maintain, he had saved and sent them all the fragments that they could spare.’ I suppose I need not add, that before night they were in a more comfortable condition; and I hope, under the blessing of God, that the dreadful rumour which led me to their cellar, may be the means, not only of rescuing them for the present, but of raising and bettering them for their future lives. I adduce this fact, because it is at once so recent and so striking, and, as such, so well calculated to make you feel more strongly assured, that the day, the hour, the very moment is come, for Christian Philanthropy to take up what every thing else has cast away.

Do not, however, suppose, that in dwelling upon this incident, I am

making too much of a solitary example. My notes indeed can tell but a small part of the misery I see; but I hope, in the course of the coming year, to put such a portion of them into your hands, as may enable you to form a juster estimate of the nature and extent of the work in which I am engaged. Mine is, as yet, but a kind of Baptist's office, to act as a voice from the wilderness of human misery, and to prepare the day before the advent of brighter and better days. The misery must be *seen*, before it can be described; the evil must be *made known*, before the remedy can be suggested;—and I rejoice in the thought that I have been called to act in a sphere, the importance of which will draw attention to the communications which I am preparing.

That these expectations are not wholly chimerical, enough has already passed to make me calmly confident. Not only has the circulation of a brief and simple report drawn upon me, within our own circle, a great, I had almost said an overpowering mass of approbation, of sympathy, and of assistance; but it has had the effect wherever it has been sent, of exciting a spirit, the most favourable to the cause itself at large. I have heard from Bristol, that it has quickened the existing, but too dormant desire of setting on foot a ministry to the poor in that city; and a copy of the *Birmingham Journal* was last week sent me, in which, along with a most unexpected notice of myself, is sown, I trust, the first seed of a similar ministry there. These are things which make me 'magnify mine office;' and felicitate myself on the good future—or, rather, bless the kind Providence—which called me to exercise it *here*; for well do I know, that had I done all that I have done in a city of meaner note, the same attention would not have been drawn to my printed statements, nor the same respect shewn to the opinions I have formed. As minister to the poor, my voice, I fear, would scarcely have been heard so far, if it had not been deepened by the murmurs of the Mersey. The magnificence of the scene has drawn attention upon the actor; but it will be his endeavour so to avail himself of that circumstance, as to make it conducive to the glorious cause with which he now identifies the course of his future life.

On this day, my Christian Friends, twelve months ago, I made my first visit to a Liverpool cellar. It would be vain for me to attempt to describe to you the forlornness and despondingness of my then existent feelings. I am glad, however, that I can so vividly recall them, since they serve to enhance by the contrast the extent and brightness of the change. I am now known, and kindly known, to some hundreds of the struggling and the suffering. I have the power to correct some evil, and the joy of producing some good. I become daily more reconciled to the melancholy parts of my duty, and more attached to the happy ones; and I have every evening the rewarding consciousness that the day has not passed without some good done to my kind.

The conclusion of the resolution, to which I rose to reply, demands a few words. It conveys to me the assurance of your freshened sympathies and earnest co-operation. This part of the resolution gives me all the guarantee I can devise for the future, as the former, all the gratification

I could expect from the past. I should indeed have been sorry for you, for myself, and for the objects of our common care, to have thought it possible that any thing less than the total failure of your great experiment could occasion the decay of those sympathies, and the falling away of that co-operation. From the first, believe me, I did you nobler justice; I *expected* that, of which you have now assured me. I *calculated* upon the steadiness and consistency of feelings, which could only do you honour, in as far as they *were* steady and consistent; and while I thank you for the expression of your fixedness of sentiment and purpose, I beg *you* in return to receive my assurance, that I did not believe you would go forth upon this most glorious of warfares, only to gather shells on the sea-shore, and return. On the contrary, I expected, and I feel assured, I shall find that you look upon it as a crusade, whose cross you have taken upon you, and from which you feel that there would be dishonour in retiring, while the crescents of vice are glimmering over one spot that may be made more holy.

In return, my Christian Friends, let me assure you of my hope, that my silent pledge will also be redeemed. What I have done is, I trust, but 'the beginning of the end.' I cannot, indeed, point you to any cloudland visions—to sudden emanations of virtue from the haunts of guilt, of knowledge from the abysses of ignorance, of pure and undefiled religion from the regions of spiritual darkness and desecration. But I *can* point you to gentler and juster hopes, which it should be your pleasure to indulge, as it will be my endeavour to fulfil—to hopes, which, as they lie within the bounds of possibility, may certainly be realized, and which demand, I believe but time, the dismissal of all unrightful expectations, the continuance of confidence and sympathy on one side—of diligent effort and steadfast hopefulness on the other, to make them of the things which you and your children will see, and of which your children's children will possibly reap the advantage.

INTELLIGENCE.

ANNIVERSARY OF THE YORK SUNDAY SCHOOL.—On Wednesday, the 24th last month, was celebrated the twelfth anniversary of the Sunday school belonging to Saint Saviourgate Chapel, in the city of York.

The children assembled in the school room at an early hour in the afternoon, and thence adjourned to the chapel where they were addressed in a most affectionate and impressive manner by the Rev. C. Wellbeloved, after which they went to the Merchants' Hall, Foss gate, where they were entertained as usual on these occasions. Subsequent to this, the tea meeting of the teachers and friends took place, and in this department every thing desirable was abundantly supplied. The social spirit of our religion was the presiding genius of the evening; every eye

looked bright, and every heart seemed glad : good humour was generated over the genial beverage, and in striking contrast with the severity of the atmosphere without, the feelings within were those of kindness and good will.

One of the students of Manchester College was invited to take the chair, and after a few observations on the advantages of such meetings, he gave as the first sentiment :—‘Our good wishes for Sunday schools in general,’ connected with the name of Mr. Wm. Stansfield. This led to an interesting discussion, tending to account for the present state of the Sunday school in York, which is not so flourishing as the zeal of the teachers and superintendents would lead one to expect. The causes mentioned are in a great measure of a temporary nature. Mr. Blyth gave an account of the Sunday schools in Birmingham, sufficient to convince the meeting that a Sunday school might flourish under Unitarian auspices.

On a kindred subject, ‘Mechanics’ Institutions,’ Mr. Fox, an active member of the one in York, gave a pleasing account of its flourishing condition, and warmed the meeting into good wishes for its welfare. The subject of City Missions was enlarged upon by Mr. Philp. ‘Success to the cause of education,’ was spoken to by Mr. John Harrison. Religious zeal was dwelt upon by Mr. Thomas Hincks. ‘Free enquiry the bulwark of religion,’ was spoken to by Mr. Mountford. ‘Success to the silent messenger of Christianity—the tract,’ called up Mr. Smith : and the sentiment of ‘Civil and religious liberty all the world over,’ was responded to by Mr. Blyth. In conclusion, Mr. Harrison gave ‘Good wishes for the students of Manchester College, who will soon terminate their course in that institution’ ; which was acknowledged to by Messrs. Porter and Hornblower. Several votes of thanks were then passed, and after a hymn and prayer the meeting broke up at an early hour.

M. C. F.

York, Feb. 6th, 1838.

WESTERN UNION OF CHURCHES.—At a meeting of ministers and Deputies of Congregations and Fellowship Fund Societies, and others, held at George’s Meeting in Exeter, on the 15th December, 1837, for the purpose of forming a Union of Churches, the Rev. H. Acton in the Chair ; present—Revds. W. Evans, Tavistock ; Smethurst, Moreton ; Owen, Crediton ; Taplin, Honiton ; Cropper, Exeter ; Joseph Davy, Esq. ; Isaac Davy, Esq., Fordton ; J. Carslake, Esq. ; Dr. Barham ; Drewry Otley, Esq. ; Mr. Drewe ; Mr. White, Moreton ; Mr. Pope ; &c.

The communications received from various congregations having been read, the following resolutions were adopted as the fundamental rules of the Union :

1. That an Association be now formed which shall be called ‘Western Christian Union and Fellowship of Churches.’

2. The Union, expressly disclaiming all ecclesiastical and sectarian dogmas whatever, acknowledges as its fundamental principle, the divine and exclusive authority and full sufficiency of the Scriptures, as being, in their own text and language, the sole rule of Christian faith and practice,

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and the right and duty of private judgment, to the fullest extent, in their interpretation.

3. The object of the Union shall be to unite, strengthen, and multiply Christian churches maintaining this principle, but without attempting to exercise any control over the internal affairs of any congregation.

4. The Union shall consist of Christian churches and Fellowship Fund Societies, approving of its principles, contributing to its fund, and represented in its council by their ministers and deputies. It shall also admit individual subscribers.

5. Every church entering into the Union and contributing to its fund, either directly or through its Fellowship Fund Society, shall, in addition to its minister or ministers, be entitled to send two deputies to the council.

6. Every fellowship fund received into the Union shall transfer not less than one third of its receipts to the common or Union Fund, and shall be entitled to elect deputies, besides such as may be sent by the congregation, according to the number of its members subscribing not less than one penny a week, or one shilling a quarter, one only if the number do not exceed 25, two if it do not exceed 100, three when above that number ; which deputies, together with the ministers and deputies of the several congregations, shall form the council of the Union.

7. The council shall meet at least once a year, and shall dispose of the Union fund, and adopt such other measures in furtherance of the objects of the Union as they from time to time shall judge expedient:—five members of the council shall be a quorum.

8. There shall be a general meeting of the Union once a year, on the Tuesday in Easter week, at a place determined at the preceeding annual meeting, when all the members of the several churches and fellowship funds in the Union, and all subscribers to the fund, shall be entitled to attend. On this occasion a sermon shall be preached, the report of the council received, and other business transacted.

9. The annual meeting shall elect a president for the year, who shall, as often as he shall be present, preside at all meetings both of the Union and the council.

10. The council shall annually appoint a treasurer and secretary, who shall be chosen from among the members of the council resident in Exeter.

11. The secretary shall attend all meetings of the Union and the council, and shall keep a book of minutes of the proceedings ; he shall also issue notices of all meetings.

12. The treasurer, secretary and other members of the council resident in Exeter, or who may occasionally be present, shall form a committee for the dispatch of necessary business, between the general meetings of the council. This committee shall not be empowered to make any grants out of the fund, but previously to the general meetings of the council they shall consider the applications that have been made, and prepare a statement of the same to be submitted to the council. This committee shall also be empowered, with the consent of the president, to summon extraordinary general meetings, either of the Union or of the council, in cases of emergency.

13. All applications for assistance from the fund shall be addressed in writing to the secretary, free of expence, at least one month before the meeting of the council.

14. At the meetings of the council, the ministers and deputies present shall be requested to give information respecting the state and prospects of their respective churches, of which minutes shall be made.

15. The funds of the Union shall be employed in rendering assistance to small congregations of congenial principles, within the district of the Union, in building or repairing their chapels, and paying off existing debts on them, in the maintenance of Sunday schools, in affording occasional assistance to young men, connected with the Union, and receiving education for the ministry, and in such other ways as the council shall deem expedient.

16. This Union, as now constituted, shall not be extended beyond the South West peninsular district, defined by the rivers Parrett and Char, and comprising Cornwall, Devon and West Somerset, but if any Unions of similar constitution should be formed in other districts, this Union will be ready to unite with them as a branch of a general body, so far as shall be consistent with its independence and practical objects.

17. The above shall be esteemed fundamental rules of the Union, and none of them shall be altered or repealed, nor any rule inconsistent with them enacted, except by a majority of two-thirds of a meeting of the council, and with the approbation of the annual meeting of the Union, notice having been given of the particulars of the proposed change at the previous annual meeting.

It was then resolved that John Carslake, Esq., be appointed president until the annual meeting :—the Rev. J. Cropper, secretary :—and Dr. Barham, treasurer.

The following congregations and fellowship funds declared their adhesion to the Union on this occasion ; favorable communications being received from several others : —Colyton, Devonport, Exeter, Falmouth, Honiton, Moreton, Plymouth, Taunton, Tavistock, Topsham.

The following address was also unanimously agreed on :—The churches and individuals that have entered into an association under the designation of *Christian Union*, address to their Christian brethren a declaration of the motives by which they have been influenced, and the objects which they have in view.

They desire to maintain unimpaired the Scriptural simplicity of the gospel, and their own Christian liberty. Both are invaded when human definitions of Christian doctrine, under any name or in any form, are imposed on Christian churches collectively, or on their members individually, with an authority which belongs not to the opinions of fallible men. Holding, as we do, the indefeasible right, inherent in every individual member of the church of Christ, to read for himself the original records of our religion, and draw thence for himself the principles of his own faith, without responsibility to any fellow-mortal, we think that a wrong is done by every proceeding which renders the basis of a Christian society narrower than the foundations of catholic and Scriptural Christianity, or

pledges its members to any sectarian modification or expression of religious opinion. Forbidden by the precept of the Lord to acknowledge any master besides himself, we deem it inconsistent with our fidelity to him to bear the name, or subscribe the dogmas, of any inferior teacher. Determined to preserve entire the liberty wherewith Christ has made us free, we decline, as a body, to define our faith more narrowly than as Christian. The history of the church has warned us, and it is our purpose, that if the scandals of heresy and schism must needs come, it shall not be ourselves by whom they come. That guilt lies, every where and always, with them, who by unscriptural impositions and innovations, make it impossible for their conscientious brethren to be their fellow-worshippers.

And if we be enquired of concerning those points of doctrine, in which experience has shown that the sense of Scripture, being less obvious, is variously understood, our answer is, that we feel bound to believe and cannot doubt, that such questions are among those of smaller moment, and on which uniformity of opinion is not necessary to Christian communion. We dare not so much disparage the Scriptures, as to suppose it possible, that in the fundamentals of that religion which it is their professed object to reveal, their teaching can really be equivocal to unprejudiced and candid disciples, who adhere faithfully to their guidance. Such confidence have we in the sufficiency of Scripture, and the prevalence of truth. We hold it therefore enough, that we remove all obstacles to rational and unbiassed enquiry, reject whatever is confessedly unscriptural, and for the rest reserve to every member of our churches his privilege of private judgment, unpledged, uncompromised, unawed, unseduced.

Acknowledging thus no head but Christ, no canon but the Evangelical Records, adhering in faith and practice to Scriptural simplicity, unfettered by doctrines or traditions of men, respecting duly the Christian freedom of every brother; we disallow in this Christian union the character of a *sect*, while we claim for it, in spirit and in form, that of a part and member of the Catholic Church of Christ.

With such views we have formed this Union, which is sacred to peace, edification and love, for mutual assistance, among those who are like-minded, in maintaining the worship of our Heavenly Father, in the name, and as disciples of his beloved Son, our Lord and Saviour Jesus Christ.

MONTHLY RECORD.

'TEMPERANCE SHIPS.'—The following is an extract from the journal of Mr. Daniel Wheeler, a member of the Society of Friends, who made a religious visit during the years 1835 and 1836, to some of the Islands of the Pacific Ocean, where missionary exertions have been so signally blessed. Friend Wheeler bears his honest testimony to the incalculable amount of good,—the Christianity and civilization which have been introduced among the inhabitants of these interesting spots on

uor globe, by the ministers of the Cross of Christ. But we were not prepared for such painful statements as this paragraph supplies.

'We have met with great civility and willingness to lend a helping hand in many of the American captains; at the same time we are frequently sensible of a mixture which cannot be reconciled. The foregoing remark has no allusion to the inconsistent conduct of the crews of many of the American vessels, which we have fallen in with here, that are called 'Temperance Ships.' I could not but view these with satisfaction, and with a degree of thankfulness, as likely to contribute by their example to the welfare of the Islanders. But, alas! I now find, but horror and surprise, that the word temperance applies *only to the ships*, and not to their crews, none probably of which are members of a Temperance Society, but are merely bound by articles that the voyage shall be performed without any spirits being on board, except as medicine, if needed, and that their sobriety only exists because they cannot get the liquor; when on shore, and unbound by their articles, they are lamentably, in many instances, notorious for drinking to excess; and their immoral conduct, at this place, makes me shudder for the awful and woeful consequences, both as regards themselves, and the daughters of Tahiti. Although great exertions are made and promoted by the Missionaries here to stop this overwhelming torrent of iniquity,—yet all their measures are abortive, and can never be effected, unless co-operated with on the part of the masters of the shipping. Notwithstanding the disuse of spirituous liquors is rigidly enforced at Tahiti, and no person allowed to have it in their houses; or if the breath of any of the natives smell of it, a severe fine is imposed; yet the bane of the human race is still to be purchased on shore, and the supply is kept up by the American ships, clandestinely landed at times amongst the supposed empty casks which are sent on shore for water, (an instance of which kind took place a few days ago,) and by other methods. A considerable quantity was brought in last week by an American schooner from Valparaiso, and safely landed, but has since been discovered, the casks destroyed and their contents totally lost. By what is said, I do not mean to infer that this shocking and gross immorality is confined solely to the crews of the American vessels, because those of the English are perhaps equally implicated; but with this difference, they do not assume the character of being 'Temperance Ships.'

MINISTRY TO THE POOR.—Another Minister—the Rev. John Sargent, has been set apart in the city of Boston (U. S.) to the important work of ministering the gospel to the poor. The services on the occasion took place on the 29th October, 1837; the sermon was preached by the Rev. F. W. P. Greenwood; the charge was delivered by the Rev. Dr. Tuckerman; the Right hand of Fellowship given by the Rev. F. T. Gray.

We rejoice in this fresh illustration of the vitality of the principle which Dr. Tuckerman fostered into being. Two sentences from his excellent discourse on the above named occasion might serve as the motto

for the work :—‘ Never give up your interest in a human being as beyond hope and effort for his salvation, as long as one moral capacity shall remain to him. And while you shall be quick to discover and to unveil hypocritical pretensions, fail not to render the unqualified respect which is due to moral worth, however humble the condition in which you may find it.’

LEGACIES TO POOR MINISTERS.—The late Mrs. Dick, of Mile-end-Road, London, amongst other legacies to benevolent institutions, has bequeathed the following sums to Dissenting Ministers of small salaries :—

To fifty Ministers, thirty pounds each,	-	-	-	1,500 <i>l</i> .
To ten Ministers, fifty pounds each,	-	-	-	500 <i>l</i> .
				2,000 <i>l</i> .

The example is worthy of imitation, and is recorded with the hope that other individuals may be induced to devote a portion of their property to the benefit of this highly important class of men. Many of them, (though instrumentally) conferring the greatest benefit on their fellow-creatures in their respective spheres, are receiving so small a remuneration for their services, that they are exposed to the greatest difficulties, and consequently, to the most depressing anxieties.’—*Evangelical Magazine*.

MISSIONARY SHIP.—The London Missionary Society has made an appeal to British Christians, to enable them to purchase a ship, for the purpose of facilitating their important operations, among the inhabitants of the Islands of the South Seas. We are sure that the friends of Christianity and civilization will regard this project with unmixed gratification. The cost of the vessel, including expense for provisions, wages, &c. is estimated at 3,000*l*. The stations of the society are already so numerous, that in visiting the Islands where European or native Missionaries are placed, a voyage of *eight thousand miles* has to be taken annually. It is calculated that upwards of twice this distance will have to be taken every year, when the society’s plan shall have come into full operation.

‘ Considering the many and varied advantages which have already resulted to our country by the labours in which the society has been so long and so successfully engaged, and those which must follow, should the contemplated expedition be crowned with success, the appeal is alike to the friends of commerce, and of science, of religion and of humanity ; for it should be known that scarcely a month passes but some Europeans fall victims to the ferocity of the natives, and then a vessel of war is despatched to punish the offenders ; and thus a constant succession of atrocities is kept up. The introduction of the Gospel is the only efficient method of putting a stop to these distressing occurrences ; for no British vessel has ever been taken, or British subject killed, at any Island after its inhabitants have been brought under Christian instruction. The

vessel will leave our shores with ten or twelve Missionaries and their wives, fifty or sixty thousand small publications in the native languages, principally the gift of the Religious Tract Society, including 20,000 copies of 'The Sinner's Friend,' supplied by the liberality of the Bishop of Chester, Lord Barham, Marquis of Cholmondeley, &c. &c., and five thousand of the New Testament in the Rarotonga dialect, the gift of the British and Foreign Bible Society. Such a vessel, leaving England with such a cargo, and for such purposes, it is hoped, will share the prayers, the sympathies, and the liberal contributions of the friends of Missions.'

9 TRINITARIAN BIBLE SOCIETY.—The following is copied verbatim from a statement just put forth by this society. Any observations of our own would be superfluous; we are willing to leave a discerning public to its own decision.

'Here then (referring to Revelations 22 ch. 18, 19.) Two classes of persons are singled out especially, and noted with a curse in God's own word; and with *them*, all those who would fear to be partakers of other men's sins, will surely shun to be 'unequally yoked together;' from *them*, all such will especially desire and take heed, to 'come out and be separate.'

4 'Nor is it difficult to determine the classes, more especially marked out in this awful passage of God's word. For who are they that add unto that word, but the members of the Apostate Church of Rome? Who add apocryphal writings to the sacred volume, making them of equal value and authority with the Canonical Scriptures; human traditions to the written word and revealed truth of God, making them equally binding on the consciences of men; and objects of worship of man's device and invention, saints, and angels, to the one living and true God, who reveals himself in the scriptures, as the only object of religious adoration? And who are those who take from the word of God, but Arians and Socinians, and all the impugnors of the doctrine of the Holy Trinity, who maim the sacred word at their will and pleasure—who set aside and explain away, to a vast extent at least, its divine inspiration and authority—who reject all its most essential and fundamental doctrines, even denying the Lord that bought them, and saying to the Triune Jehovah whom it reveals, 'Depart from us, for we desire not the knowledge of thy ways.'

5 'In the third place, as we have already adverted to the unspeakable importance of carrying on all the operations of a Bible Society in the spirit of humble and united prayer,—in due regard to this solemn duty and precious privilege, the Christian will feel the necessity of excluding the same two classes, with whom the two previous considerations have shown, that they could not rationally, nor scripturally unite. For, before we can call upon an assembly, or collective body, to unite in prayer, it must at least be understood, that they all acknowledge one and the same God. The Christian cannot call upon a professed and open Idolater to unite with him in prayer. And equally absurd would it be, to go into a society, composed confessedly of Christians and So-

cinians, and to say to such an heterogeneous assemblage, 'come, let us pray together'; for while the Christian worships the Triune Jehovah, whom the scriptures reveal unto us, as the God of our salvation, and the only object of worship, the Socinian utterly denies Him, and worships the phantom of his own imagination, which is as truly and merely an idol, as any graven or molten image. Thus simply and distinctly are we directed to the great fundamental doctrine of the trinity, as that which ought to be confessed by every Religious Society; and which must be acknowledged, before we can rationally or scripturally call upon the members to unite in prayer for a blessing on the work in which they are engaged.'

READING FOR THE BLIND.—Extract from a letter written with her own hand, by a blind girl, to whom Dr. Howe, of Boston, (U. S.) had sent a copy of the book of psalms.

'Dear Sir,—Accept my thanks for the book of psalms, which I received on August 12th. I am very much pleased with the print, for it is very plain—much more so than the New Testament. I have read it nearly through; my friends and all who have seen it, are highly delighted with the neatness and beauty of its execution. I have studied my books a great deal since I have been at home, and I cannot describe to you the pleasure I have taken in reading them. All those hours of leisure which I once spent in thinking of my misfortune, are now spent in reading and writing. I think I never knew what it was to enjoy true happiness until now. Once I felt lonely when I heard my brothers and sisters reading, and I was deprived of the privilege; but now I am as happy as they are. You tell me that you are labouring to get a large library for the blind. I hope all your labours will be crowned with success; and may the Lord reward you for all your kindness towards the unfortunate.'

THE CHRISTIAN TEACHER.

The Returns which the Proprietor of The Christian Teacher has now received of the sale of the January and February numbers, have enabled him to put the increase of sale to the test of fact; and he regrets to say that it is nearly 100 copies below what he stated as required for his continuing to carry on the work. He has also ascertained that his loss for the last year was greater than he expected. Under these circumstances he has no alternative but that which is very painful to him, namely, to withdraw from a responsibility which he undertook in the hope of being of some service to others without serious pecuniary loss to himself. He cannot however contemplate the discontinuance of the Christian Teacher without extreme reluctance, and entertaining the opinion that a transfer of it into other hands would be likely, by calling around it new interests, to occasion an adequate increase of sale, he hopes that an arrangement to that effect may be made.

TO CORRESPONDENTS.

J.C.'s critique has come to hand, but not the copy of the Poems; also F. H. Gray's communication; J. W. on the Simple Humanity of Christ; J. L.'s Sonnets; E. C.'s Poem; E. T.'s Notices of Children's Books, and the second part of No. 2,—she is informed that the line was printed exactly in agreement with the copy; J. B. W.; London Musings; J. C. W. shall have an answer; J. B. the first opportunity; E. C. No. 2; C. L.; Mac; H. A., return through Manchester; M. A. G.; W. J. O. too late; T. D.

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THE
CHRISTIAN TEACHER

AND

CHRONICLE OF BENEFICENCE.

DESIGNED TO UPHOLD THE RELIGION OF THE NEW TESTAMENT,
IN CONTRADISTINCTION TO THE RELIGION OF
CREEDS AND PARTIES.

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MARCH, 1838.

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III.

THE RELIGIOUS LIFE.

It is a common feeling at the present day, that everything is to be done for mankind by means of institutions. I do not deny the supreme importance of institutions, and the necessity for widening and liberalising them, as the bulk of the human species increases in numbers, power, wealth and intelligence.—As the body grows, the garments, which invest it, must be altered to suit its enlarged dimensions.—But men often reason as if the garments were every thing—as if all that is to improve and ennoble humanity must come from without.—May we not reasonably apply to such the language of our blessed Lord? ‘Is not the life more than meat, and the body than raiment?’

When I cast my eye over the wide field of past history, and mark those epochs, which have been most fertile in great deeds and enduring monuments, I do not find them, where institutions have been theoretically framed for men incapable of appreciating, and unworthy to receive, them—but where men, by their own energy and virtue, have risen above their institutions, and turned the worst into instruments of good; not where some fair ideal of justice and freedom has been deposited in the silent abstractions of a charter or a legislative enactment—but where deep moral convictions, a living faith in virtue, and an ardent devotion to truth and righteousness for their own sakes, have laid strong hold on the choicest spirits of a people, and have roused them, through sympathetic influence on each other, and on those who trust and revere them, to sustained and strenuous efforts in pursuit of the highest objects of humanity. To produce what is truly great and noble, there must be the deep stirring of the spiritual life within.

I think I could verify my assertion from history, when I assert that in all ages, heathen as well as Christian, religion, under some form or other, has been at the root of all the most glorious and enduring manifestations of our humanity. Go into the remote East, and traverse the plains, that are yet strewn with the relics of the vast empires, which have been there overthrown, or visit the soil still hallowed with the classical remembrances of Greece and Rome—and what are the monuments, that have defied the destroying hand of time, and the sterner shocks of human barbarism, and subsist as the solitary witnesses of a glory, that has passed away? Not generally, the works that are dedicated to profit, selfishness, or vanity, the seats of busy trade, of political strife, of

giddy pleasure or private ostentation—though of these less noble interests a few mementoes have come down to us in the mouldering villas and amphitheatres of the decline and corruption of the ancient civilization—but, transmitted from the purer ages of child-like faith and simplicity—the labyrinthine and colossal temple, or the graceful sanctuary, where a fervent though mistaken devotion embodied it's highest conceptions of the perfect and infinite, or those everlasting tombs, imperishable as the rocks themselves, where affection deposited the precious relics of the departed and nursed it's dim presages of a conscious immortality.

Pass we to Christian lands, and the same cheering phenomenon presents itself again, ennobled in object and purified in expression. It is the piety of our forefathers, deep and earnest, however, in our perception, mistaken, that has left the most sublime and endearing tokens of it's existence in the earth.—All that speaks of the bloodshed, oppression and cruelty of the feudal times, the watch-tower, the fortress and the keep—these are rapidly disappearing from the face of the land—silently crumbling as a scarcely distinguishable mass into the soil, which again claims their relics as it's own, and clothes them with it's exuberant fertility; while Europe from one end to the other is studded with the yet unbowed strength of piles, more venerable in aspect and more beneficent in character, where learning and piety found shelter in the sternest times, whose ever-open doors admitted the poor, the wretched and the outcast to hear of the peace and rest of heaven, and whose clustering pinnacles, shooting up in various proportions from the broad and massive base, have risen through a thousand years, like a multitude of uplifted hands, in one eternal act of silent adoration to heaven.—It is the same with the arts of music and design; their most glorious productions have sprung into being under the same divine inspirations. Religion has still been the soul of their noblest creations.—Pursue the whole range of intellectual exertion; examine into the origin of the most abstract speculations in philosophy, and of those herculean labours of erudition, that were achieved by the scholars of the 16th and 17th centuries; and I am persuaded you will find, they had a nearer or a more remote connexion with the all-absorbing interest of religion, which alone could have indued the soul with the strength, the fortitude and the patience, to forego the world and live only to the cause of truth and principle. Indeed, take from man the consciousness of his affinity to God, and his interest in the infinite and everlasting; and what remains to rouse his highest faculties into action? His wisdom degenerates into a cautious selfishness, and his philosophy evaporates in heartless scepticism.—Can we perceive these things, and doubt whether the spring of all lasting

improvement must proceed from within? Can we perceive what in all times past has been the constant source of all that is most beautiful and excellent among men—of all that is most glorious in art, most divine in poetry and eloquence, most profound in learning and philosophy, most elevated in principle, most unwearied in philanthropy, most pure and amiable in manners, most exemplary and upright in character—and not at once understand, that, if we are ever to realise the high destinies, which seem occasionally, in bright momentary glimpses into futurity, to open before our race—if we are ever to establish a true civilization in the world—it can only be by impregnating the rude, rough masses of our yet unreclaimed humanity with the soft and tender inspirations of a deep religious life.—I do not say, that a want of interest in religion is altogether the characteristic of the present day: amidst much that is fanatical and perverted, I believe also there is much, which is earnest, sincere and truth-seeking in the religious movements of the time. Still it would be difficult to point to any party, any church, any system of doctrine or form of worship, in which the wants and tendencies of many sincerely religious natures could find entire rest and satisfaction. We want yet some new development of our common Christianity, more catholic in it's spirit, more engaging in it's form, more soul-stirring in it's administrations—something, that shall act with greater power on the universal sympathies of human hearts—something, that shall appeal to us as men, and not as sectaries—to carry us more completely out of ourselves and the circle of our selfish interests and passions—to breathe into us the resolution and enterprize of a high-minded moral enthusiasm, and to make us willing and able, with a cheerful self-sacrifice, to offer up all that we are, and have, and are capable of, on the altar of God and humanity.—Till more of this spirit is diffused through society—till men are less wedded to sect and party—less feverishly intent on gain—less slavishly worshippers of rank and fashion—have more of the fervour, courage, sincerity and single-mindedness, which ennobled even the prejudices of the confessors of former days—I have no faith in mere institutions, and no expectation from reforms in the purely material organisation of society.

The great reform is yet to come. We may certainly predict, that none, which have been yet introduced, however well intended, however based on the soundest abstract principles—will be effectual for good, till the spirit of them is taken up and carried out by the mighty pleadings of religion into full and searching operation on the hearts and lives of men.

What must strike every observer, as peculiarly characteristic of the present day, is the want of a quiet and equable diffusion of the

religious sentiment through the whole of society. Not to speak of the divisions of sects—within the limits of each sect, there are generally two parties, the apathetic and the extreme—those who are formal and indifferent, and those who are disposed to be bigoted and exclusive.—In fact, these two divisions beget and perpetuate each other. Wherever there are violent outbreaks of fanaticism, we may be sure there is a large mass in the same community of coldness and indifference.—They are the convulsive starts of life, which Providence permits as a counteraction to the wide-spreading torpor of a spiritual death; nor can I conceive a stronger motive to the cultivation of the religious affections than the simple fact, that it is only by the wide diffusion of an earnest, but tempered, religious life through society, that we can prevent the perpetual recurrence of such excesses. Religion is too often regarded—not as an essential element of humanity—growing up with, and inseparable from, its full and free development under the influences of the Gospel—but as something, that is superinduced and extraneous to it.—Hence its expression is not easy and natural.—It has a constrained and anxious air; and looks as if it did not belong to the world, in which it has been compelled to take up its temporary abode.—Whereas religion ought to be cultivated, in feeling and in practice, as the controlling inspiration and characteristic energy of humanity; that which should distinguish man in all scenes and circumstances from the brute; the habitual expression of his deep sense of the infinite and everlasting.—Religion is the only influence, that can universally and permanently ennoble the every day thoughts and pursuits of life, and exclude that oppressive sense of the low, the mean, the common-place and the vulgar, which is to some minds more painful than actual trial and suffering.—Whatever is freely offered to God—and religion makes life a perpetual oblation to his service—cannot be viewed as otherwise than noble and glorious. It embalms our best affections; consecrates our domestic intercourse; sweetens toil; makes duty pleasant; virtue delightful; kindness spontaneous; and the hardest sacrifices practicable and easy: it makes home a temple of piety; and every heart an altar of thanksgiving; and by the bright sunshine of humanity, which it sheds on every object, every interest, and every occupation, however in itself lowly and unimportant, it invests the whole of existence with the innocent poetry of refined sentiments and kindly sympathies and pure and elevated aspirations.—Such might be—such ought to be—the soft and genial flow of the religious life through the occupations and intercourse of every Christian household: and the temple, where its members weekly assemble for a more social worship, should only minister from its altar fresh supplies of warmth and light—to

nourish the benevolence and feed the piety, which hallow and gladden the peaceful sanctuary of home.—And when the spring of Christian goodness is thus replenished from the overflowing fountains of the church, and gushes up in plenteous streams of kindness and love, circulating freely among parents and children, and husbands and wives, and kindred and friends, and masters and servants—when home is thus blessed and sanctified—and the house of God is thus honoured and hallowed—the same beneficent influences will spread themselves out into society—and make kind neighbours, and trusty citizens, and faithful patriots, and loving and sympathizing members of the great family of man; and the duties of the state will be well discharged, and the great interests of humanity will be well protected and secured, and the harsh discords of party feeling and sectarian rancour will be lost in the wide and grateful harmony of Christian fellowship and brotherly love.

The religious life has its direct and its indirect expression—in acts of worship, and in the temper and conduct. I have heard persons contend, that the latter expression is the only needful evidence of religion; that prayer and worship are merely instrumental duties, and may without injury be laid aside by more advanced Christians. With such views, I can in nowise concur. Religion is to me a sentiment—a feeling—a sublime and elevated sense of the eternal and the infinite, which demands an appropriate organ of utterance—apart from its silent influence on the practical duties of life. Deprived of the salutary excitement, which direct expressions afford—religion becomes cold, powerless and dry—the assent of the understanding to certain propositions of abstract truth, with which the habits have been mechanically moulded into conformity.—Hence the strong need—the unspeakable blessing—of private and domestic devotion; the outpouring of the solitary heart in the retirement of the secret closet—and the mingling adorations and mutual intercessions of members of the same household at the family altar.—Take from our homes—take from our privacy—these holy and humanizing influences—and how heartless, how selfish, how desolate, they will soon become!—But though few, who call themselves Christians, presume to question the efficacy of personal—and occasionally of domestic prayer—there are some, who think, that the day for public worship—at least as a fixed and permanent institution of society—has gone by—that the desk and the pulpit have done their work, and that other influences must be called into action—to restore and sustain the sinking piety of mankind.

Upon such questions of inward feeling, men can only speak according to their own convictions; and for myself, though I freely

admit that the public worship of all sects and churches might be, and ought to be, very greatly improved, yet if I were asked to point to one institution, which seems more calculated than another to exert a refining and humanising influence on society—to bring together under the most favourable aspect the various classes, of which it consists—and to shed down the power of better thoughts and holier aspirations on the dull mechanical routine of worldly avocations—it would be the public worship of God in his sanctuary. Here might be, and here ought to be, in the bosom of every community of sympathising friends, the central fire, the ever-burning lamp of faith and charity, which circulates through them all the genial heat, and diffuses among them all the unfailing light, of high moral principle and an earnest religious vitality. In the present state of human affairs, the church must be, not indeed the only, but certainly one of the principal, means of reviving and cherishing the languid spirit of devotion among men. In what I have yet to say, I shall offer some suggestions for rendering this great means and instrument of the religious life more efficacious and successful, than it now is, or perhaps ever has been.

First, then, all churches, even those, which are considered most free, are too much wedded to traditional forms and usages, and do not with sufficient readiness borrow from each others' practices whatever seems best fitted to improve and ennoble their modes of worship and instruction. Their bond of union is too exclusively doctrinal and sectarian. While numbers of worthy men attach such importance to points of speculative belief, that they would deem every act of adoration imperfect, which did not include the expression of them,—I do not see, how separate communions of worshippers can well be avoided, without constraining conscience and compromising what some men regard as sacred principles. Nevertheless, the more truly catholic our associations for worship, the more nearly they can approach the character of a cheerful and spontaneous union of brethren, who want not to pry into the mysteries of each others private belief, but delight, as Christians and as fellow-beings, to express in a joint homage their profound acknowledgment of divine instructions and heavenly hopes—their rejoicing participation in a fraternal sympathy and a filial faith: the more refreshing and exhilarating will be felt all the influences of the sanctuary—the more completely will men go forth from it with the feelings of brethren on their hearts—the more fervently will they carry out from it the disposition and the purpose to sympathise with humanity in all its vicissitudes of earthly good and ill, and to aid it and encourage it in all its efforts to become more wise, virtuous and happy.

Secondly, we must give a larger and more generous interpreta-

tion to the word religion. In the estimation of most sects, religion is neither more nor less than just what that sect chuses to put into it's recognised creed—a thing of words and phrases, without feeling, without sentiment—yea, sometimes, where it is most loudly talked about, even without faith. But religion is every thing, which quickens into more vivid life within us the consciousness of our immortality—every thing, which clearly reveals to us the unseen, but ever-present, God? it is every where, where He is felt to be, every where, where we can hear and learn and think of Him. Christianity is pre-eminently religion, because it binds us to God more directly and more solemnly than any other tie—because it's whole spirit and essence are faith and love—because it's power lies in three grand, but simple, truths—God our father, mankind our brethren, and heaven our home. Whatever sympathies are called forth in us, in harmony with these sublime tendencies of our being, we may be sure religion is in them; and we need not be ashamed and afraid as Christians to indulge them. Every kind and healthful expression of humanity is religion. The thirst for truth and knowledge, the admiration of the great and the beautiful, the love of all excellence, intellectual and moral, the high reverence for principle, and the affectionate interest, the playful humour, the innocent gaiety, which gush forth unbidden and spontaneous from the pure and guileless heart—these best and holiest expressions of our nature, so foreign to all the gloom, the narrowness and constraint, by which bigots and sectarians think they manifest their exclusive participation in the favour of heaven—are evidences of the power of religion—are proofs, that it is not yet absorbed by the corruptions of the world—and that if the faith of Christianity is not yet there, there is nothing in the state of the inward man to forbid or prevent it's approach. We may apply to this subject, slightly altered, the words of the poet,

'All thoughts, all passions, all desires,
Whatever stirs this mortal frame,
All are Religion's ministers,
And feed her holy flame.'

As we desire, therefore, to experience and diffuse the power of true religion, let us avoid exclusiveness and narrow-mindedness; and cultivate and unfold the whole of that rich and varied humanity, with which, to His glory and for our happiness, God has so mercifully endowed us.

Thirdly, it almost follows, as a consequence from what I have just said, that even in the conduct of our public worship, we might not unprofitably accept more aid from the arts of music and design and of a religious poetry to embellish and ennoble it. I know the suspicion, with which all such innovations would be viewed by many excellent and pious persons. Our Protestantism takes

alarm at any, even the remotest, approximation, to what are regarded as the exploded vanities of Catholicism. But if we accept any aid from art at all, why not accept it in the most graceful and engaging form, as well as in the meanest. If such aids were designed as a substitute for the power of simple devotion—or if they were found to check and enfeeble it, they would be most justly objected to: but the case is far different, when we regard them—not as the form taking the place of the spirit, but the form, which naturally and justly gives expression to it—when they become the voice, as it were, and the shape, in which the deep in-dwelling spirit of religion in a community—utters and clothes itself. It is my persuasion, that, when mankind are further advanced in knowledge, refinement and intelligence, and their sectarian prejudices and divisions are softened down, and more body and force can be given to the manifestations of the religious life, they will abandon much of the prosaic dryness and coldness of our traditional Protestantism, and will recur, under the influence of a purer and simpler faith, and of a more tender and sympathising humanity, to some of those forms and usages, innocent in themselves, and offensive only from their unfortunate associations, which have invested with unspeakable beauty even the superstitions of the Catholic church.

To revert to a distinction, which I have dwelt upon, in the two preceding papers, Protestants, even more than Catholics, have confounded the provinces of religion and theology—the sphere, which is reserved for the investigation of abstract truth, and the sphere, which belongs to the exercise of the imagination and affections. They have too often sought religion, where they should have looked only for theology—in the confessions of churches, the decrees of councils, and the discussions of the learned. These enquiries are of immense importance in their proper place; but I must be allowed to think, they are less immediately connected with the preservation of the religious life of the Church, than psalmody and prayer and the solemnities of worship. There is little hope of a religious community, so long as its religious life is shut up in the pages of controversial divinity—so long as theology alone is the breath of its nostrils; if it has any vital power, it must come out of these holes and corners of existence, and march through the length and breadth of our every day life, and lay strong hold on men's hearts, and visit them at their firesides and in their secret closets, and accompany them to the market and the counting house, as a protecting presence against the contaminations of the world: and then, when it has ceased to be an insulated speculation for the Sunday, and has become a permanent and impregnating element of their moral life—and breaks forth spontaneously in poetry and

sacred song, and stamps with it's own earnest character the forms and symbols of the worship, through which it finds an utterance—then, and not till then—will there be evidence of life in the Church—then, and not till then—shall we have reason to conclude, that the kingdom of God is establishing itself among men, and will overcome the kingdoms of this world, and will silence the discords of sects in the wide harmony of divine love. I revere, I value above all price, the labours of learned theologians; I trust, there will always be men to continue and appreciate them: but these are not precisely the tokens, which I look for now of the advent of a better age of Christianity: I desire rather to see the stirrings of a deep religious life in the great body of the people—manifesting themselves in a taste for pure and simple devotional exercises—in the manifold breakings forth of religious poetry and religious music—in the association of religion with all that is beautiful and majestic. Theology is for the few; religion is for the many: religion therefore must from it's very nature be popular; but, though popular, not rude, coarse and vulgar; rather, the native man of the heart, speaking forth it's deepest convictions on the grandest themes—under influences so solemn and subduing, that they inspire the simplest with wisdom, and the humblest with elevation and dignity.

As society becomes prepared for further changes by the descent of education and intelligence into the lowest ranks—the character of worship must assume an air more fraternal, and cast off those stiff and aristocratical airs, by which at present it is too often distinguished. The people must learn to feel, that religion is a subject which intimately concerns themselves and their own highest interests, and take the same intelligent share in upholding and promoting it, which many of all classes are already beginning to take in the affairs of political and social life. The Church as a perfectly distinct institution from the State, must work out for itself a reform, and acquire an appropriate constitution—a constitution in harmony with it's objects and suited to it's character.—What this will ultimately be, no one can certainly predict. We all feel deep and painful wants, yet no one can say exactly, how they should be supplied. No human institution can flourish and accomplish its purposes, unless it has an organic principle of order and harmonious operation within itself, founded on it's own essential principles and proceeding from it's own innate vitality. The organisation of the Church of Christ in this world must spring ultimately from the full and free development of it's internal life. We cannot anticipate the one; we may promote and encourage the other. We may, in that dark and troubled season of transition, wherein our lot is cast, endeavour to enkindle and propagate around us the pure, loving, unsectarian spirit of the Gospel.

Wherever that spirit spreads, it will accelerate, though by means unknown to us, the advent of a better day. In that hope, I would say to all true Christians, let us labour and live. Let us sow the seed, and prepare the soil, that our children and our children's children may reap the distant harvest.

PHILALETHES MANCUNIENSIS.

HYMN.

DIES IRÆ, DIES ILLA.

In the dark, the awful hour,
When death's shadows round me lower,
God of mercy! God of power!
Help me in that awful hour!

When the charms of life decay,
When my pleasures pass away,
Be my help, my hope, my stay—
Aid me in that awful day.

When all earthly hope is past,
When the sands of life flow fast,
When I feel death's with'ring blast—
Help, oh! help me at the last!

God of mercy! God of might!
Fount of pity, source of light!
Thou canst cheer the darkest night,
Make the gloomiest season bright;—

Oh! dispel each gathering fear,
Let me see Thee, feel Thee near;
Let Thy glorious light appear,
And the hour of darkness cheer.

God of pity, hear me cry,
Ere in death I silent lie;
Fainting, now to Thee I fly—
Help me, save me when I die!

J. R. W.

HOLY VOWS AND RESOLUTIONS.

THE practice of making especial *vows* to God seems to have been common in all ages. We find traces of the custom in many parts of the sacred history,—from the days of Jacob to the times of the apostles. The laws of Moses contain many regulations concerning vows. This, however, is worthy of observation :—that the law gives no precepts for the *making* of vows, which seems always to have been left as a purely discretionary act of piety, but only for the sincere and faithful discharge of them when they had been made. The Jewish religion, therefore, only permitted, or at the utmost, sanctioned vows, without making them in any instance compulsory. But it strictly enjoined the fulfilment of all vows which were actually made by the free will of the worshipper, according to the prevalent feelings and customs of the age. These vows in general consisted of solemn engagements, made on some occasions of trouble, or danger, or joy, to offer particular sacrifices to God, beyond those required by the strict ritual of the law ; or to dedicate something precious, wealth, children, life, to the religious service of God.

A practice of this kind, so far as relates to its outward *form* was perhaps suitable only for such a people as the ancient Jews, for such an age of the world, when men's views of the right way of honouring God were comparatively gross, and they required to be assisted by positive, external observances. It does not seem to partake of the qualities which should belong to an universal, spiritual religion, designed to influence the hearts and lives of men through all periods of time, especially in the more advanced stages of mental cultivation. We accordingly do not find the practice of vows, in the strict sense of the word, at all recognised in the precepts of Jesus and his apostles. Neither do they themselves afford us any example of such a practice. The solitary instance of Paul, of whom we read that he 'had shorn his head,' because 'he had a vow,'—if, indeed, this should not be understood of Aquila rather than Paul,—is much too obscure to be considered as any exception. We may therefore, say, that the Gospel of Christ does not even sanction the custom of religious vows, strictly so called. It neither furnishes any examples of them in the conduct of the inspired teachers of the new dispensation, nor gives even that indirect countenance to them, which would be implied in precepts for their punctual fulfilment.

One thing, however, may in this, and all similar cases, be fairly assumed. Although the practice, outwardly and formally considered, may be justly deemed unsuitable to the character of the

Christian religion, yet there must have been some kind of universal propriety in what may be termed the principle, the spirit, of the practice. It must have been the expression of some real and deep moral experience, or some true religious sentiment, of the human heart. It would not otherwise have prevailed and yielded satisfaction as it did. This observation applies to all religious practices, which have been common to the human race, or to any considerable portion of mankind. There must have been some moral or devout principle lying at the foundation of those outward acts, which was not only right and good, but natural and universal to men. He who can look on religious customs, which have been observed with reverence by entire nations and many generations of people, and see nothing whatever in them but the utter uselessness or absurdity of the outward form,—nothing but the narrowness and grossness of the intellectual conceptions of the Deity which they display,—nothing but their unsuitableness to a state of knowledge and refinement, like that in which we live,—such an one ought in all humility to distrust the soundness or comprehensiveness of his own judgment. He may be assured that there was something more in those religious customs, or they never could have arisen, never could have existed so long or so widely. The heart of man, as a religious creature, is not to be thus cheated. We may reject the forms, we may repudiate the ignorance, we may wonder at the simplicity, we may abhor the superstition,—but we ought not to doubt or to despise the piety, which was in those practices. If we do, it is probably caused by our own want either of religious sensibility, or of power and depth of reflection.

What, then, is the true principle of holy vows? What was the indwelling spirit of this once prevalent custom? Was it not simply this:—that we are all prompted, on especial occasions in the experience of life, to make solemn resolutions of manifesting our reverence, love, thankfulness, obedience, towards God, our Almighty Maker and Father? This feeling it is which has led to pious vows, and given them all their moral efficacy, by whatever various modes of conduct they have been carried into practice. And it is obviously a natural and proper feeling. The outward deeds, to which the resolutions tend, will always be determined by the views which happen to be entertained of the right and best way of serving God. The Jew vowed to present many burnt-offerings on the altar of his God; or otherwise by ceremonial acts to glorify Jehovah in the temple worship.* The heathen vowed to sacrifice an appropriate animal to some one of the many false

* So David, or whoever was the author of the sixty-sixth Psalm:—‘I will go into Thy house with burnt offerings; I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.’

deities recognised in the mythology of his age and nation.* The superstitious Catholic, in the dark times of Christian history, vowed to seclude himself from the world in a convent, or to bequeath all his estates to the church. The enlightened and spiritually-minded Christian may only resolve, between God and his own soul, to live henceforth in a state of more sincere communion with his heavenly Father, in making more sincere endeavours to glorify Him, by the diligent practice of all good works in obedience to His holy will. These various methods of forming and executing a pious vow or resolution, are not in themselves indifferent. To think so, would be in a great measure to forget the redemption we enjoy as Christians, from the yoke of the ceremonial law of Moses, and the debasing vanities of heathenism,—and as Protestants, from the puerile superstitions of Popery. But though not indifferent, they may all at some time have embodied the spirit of true devotion.

That man, surely, cannot have had much moral and religious experience, who is not able to recall to mind many instances in which these pious resolutions have arisen in his heart, created by especial circumstances of life. It may be on some occasion of great danger or affliction,—it may be on some occasion of unexpected joy, deliverance, or prosperity. Both kinds of events have power to excite these holy determinations, in a mind disposed to encourage them. The inward vow, in future to honour and serve God, with more fervent zeal, may be caused by a severe visitation of sorrow ;—or it may be produced by a new and sudden accession of happiness. In the latter case, perhaps, it is likely to be formed only by those who are already habitually pious ;—whereas, in the other case, it is often forced from those who in general are utterly forgetful of God. Most commonly, the prosperous events of life have a tendency to occupy the minds of men with vain present enjoyments, and so to prevent the growth of moral and religious sentiment. They *may* have quite the contrary effect ; but where they have, it is a proof that the heart is already reli-

* So Horace, playfully, but in allusion to serious custom :—

‘ Utrumque nostrum incredibili modo
Consentit astrum ; Te Jovis impio
Tutela Saturno refulgens
Eripuit, volucrisque fati
Tardavit alas, cum populus frequens
Lætum theatris ter crepuit sonum :—
Me truncus illapsus cerebro
Sustulerat, nisi Faunus ictum
Dextra levasset, Mercurialium
Custos virorum. Reddere victimas
Ædemque votivam memento :
Nos humilem feriemus agnam’—B. 2, Ode 17.

giously disposed; an evidence, indeed, of no slight degree of spiritual cultivation. Calamitous and afflictive events leave a more searching efficacy in this respect. They cry to the slumbering soul in a louder and more imperative voice, 'Arise, and seek the face of God!'—When we are encompassed by thick darkness from without, we are constrained to direct our vision inwardly, to ponder the secret ways of our lives, and inquire how it stands between God and our own hearts. Then it is, especially, that a consciousness of our many errors and defects gives rise to holy desires, resolutions, vows, of more perfect obedience and submission to God. When the loss of some precious blessing is felt or feared,—we pray for deliverance or consolation;—we call out to heaven for mercy; we accompany our cries and prayers with solemn determinations to live a more virtuous and pious life. This is our common human experience, modified according to the endless diversity of personal circumstances.

It is more than probable, that these holy resolutions must always be amongst the wisest and best resolutions of our lives. The influences under which they are formed, generally speaking, must be favourable to their being established on pure and right views of our spiritual interests. It is when the veil of sense is to an unusual degree withdrawn, when consequently, we behold with greater clearness, perceive with greater force and vividness, the high truths which reveal our connection with God and with eternity. The visible things of time, and of the world, are apt to have, in this respect, a most dazzling and deluding effect upon us; and in ordinary circumstances, especially in a course of uninterrupted prosperity, our minds are enticed to occupy themselves wholly with mere external and perishable objects. We require to have our attention drawn off from these objects for a season, to be thrown back inwardly upon ourselves, upon the more permanent sources of misery or of happiness existing within our own hearts, in the good or evil principles and qualities of our own characters. When calamities, or any other unusual circumstances, have rendered us this service, we are then enabled to contemplate our moral condition, our spiritual state and prospects, as accountable children of God, more nearly in the pure light of truth. Now, it is evident that resolutions taken in such moments are likely to bear the stamp of true wisdom. The noblest faculties within us are then raised, and spurred into vigorous activity. Conscience whispers its testimony, almost as with an articulate voice. Reason sits undisturbed upon her lawful throne, and pronounces solemn, righteous judgment, on all the ways of our lives. Subsequent moods of mind, when the world is beginning to recover its sway in our breasts, may tempt us to doubt the necessity of

keeping resolutions entered into in such seasons. But, above all things, we should be upon our guard against the treacherous influence of these doubts. We should learn to fear, to suspect, and to resist them. They spring from moral weakness, and they ought to be made to give way before the recollection of pious vows made, when the sense of duty and of God was stronger upon our minds.

By neglecting to follow out these good resolutions into practice,—by forgetting to observe them, the instant the cause which prompted them has ceased, we are plainly guilty of an especial and very grievous offence against God. This consideration applies particularly to such moral actions, as are alone proper to be the subjects of a Christian's pious resolutions; for, let it be remembered that those deeds of piety and virtue, which we Christians know to be the most acceptable service to God, are eternally binding on us, independently of any voluntary determinations we may be induced to make respecting them. That we should present our bodies and souls, all our capacities of thought and action, our entire nature, and our whole existence, a living sacrifice, holy, acceptable unto God, is in itself our reasonable and bounden service. Therefore, when at certain moments we *resolve* so to live before God, we only add the force of a special voluntary engagement to the force of a previous general obligation. But in this way, if we fail to keep our holy vows, we expose ourselves to the guilt of a double and aggravated offence. This may be speaking somewhat after the manner of men; but there is no other way in which we can speak, or conceive, of our relations and duties to God. If we consider God in the light of our moral governor and judge, it assuredly appears, that we increase the heinousness of our disobedience to him, by neglecting to keep faith with him, in fulfilling our voluntary resolutions and promises.

It is, if possible, still more certain, that by forgetting to observe these pious vows, when once they have been made, unless we afterwards become seriously convinced of their folly, we shall greatly harden and corrupt our own hearts. The consciousness of having once, perhaps repeatedly, violated these good resolutions of our own souls, will naturally tend to make us afraid and ashamed to encourage such resolutions again. Devout thoughts and feelings will not then arise in our minds with so much power; nor shall we receive them, whenever they do arise, with so much confidence. Like intimate friends who have once been betrayed, they will not again be so easily engaged in our service; and thus the heart will be gradually shut against the entrance of good desires, hardened against good impressions, by the very means which ought in the highest degree to improve our pious sensibilities

and practices. On the other hand, the consciousness of having faithfully kept our holy vows, in many former instances, will always give us courage to welcome their return. In this manner, indeed, all great and difficult achievements are effected; one step gained inspiring boldness to make another in the same path.

This, then, is the conclusion in which we would persuade the reader of these observations to rest. The disposition to make holy vows and resolutions is deeply seated in our moral nature. The *principle* of them is sound,—the *spirit* of them is good. They are proper fruits of our religious experience. They will arise, occasionally, in all hearts. The events of life, the pleasures and sorrows of which we all partake, are so wisely ordained by God, as frequently to create determinations of this sort in every thoughtful mind. They often come to us like strengthening angels, sent down from heaven to give us new life and vigour in the practice of righteousness. Let not their gracious office be despised,—let not their sacred promptings be resisted,—let us not, by either discouraging or violating these resolutions, quench the spirit of holiness in our souls.

H. A.

EXETER.

THE INFLUENCE OF THE SOCIAL AFFECTIONS IN THE FORMATION OF CHARACTER.

THE AFFECTIONS.

THE affections are the movements of any of the various faculties of the soul towards objects external to themselves. This, at least, is the meaning of the term as applied to the present subject. But, as the observation of what passes in the human soul must necessarily be posterior to the observation of what passes among material objects, because, in both individuals and society, infancy and childhood come first, in which material objects only attract the attention, the original application of the word was doubtless to material things, to changes in their individual state, or in their relative position. Thus, if I stand in a field, and a stone lie by my side, there is a certain relation of distance between me and the stone. I take up the stone and throw it to another part of the field. I thus change the relation of distance between me and the stone: this change is in the primary literal sense an affection. Again: when the stone lies by my side, it is quiescent; but, I impart to it motion. I, therefore, affect it; its state of motion is a change of state, or an affection in the literal meaning of the

term. Further: suppose another person to be standing in that part of the field towards which I throw the stone, and it hits him; I affect not only the stone, but the man; and the contusion produced is literally an affection. This explanation of the primary meaning of the word affection is borne out by its origin. The basis of it is a verb which signifies to do, to make, or to cause: the affection therefore is the thing done, made, or caused.

The medical use of the term affection will further show its meaning. In order to express briefly the seat of disease, it is said that a patient is suffering from an affection of such, or such a part of the human frame. Such affection may be produced by a single cause, or by many co-operating causes, in either case, nearer or more remote from the seat of the disease; but however circuitously or secretly the operation may be carried on, it is an affection in the literal sense of the term. Mental disease is also designated by the term. A man is said to be suffering from an affection of the nerves, of the spirits, of the mind.

From this last application of the term, the step is not great to that in which it is used to signify the ordinary active state of any of the various faculties of the soul; or, as it has already been expressed, 'the motion of the various faculties of the soul towards objects external to themselves.' Let us carefully examine any one of our affections, and we shall perceive that it is an effect produced upon a previously existing faculty; the faculty drawn forth into action. In the primary sense of the term affection, the producing power is impulsive; in this last it is attractive; and this idea is conveyed in the common use of the term. We say:—my affections were drawn towards such, or such an object. It is only when the terms expressive of attractiveness are insufficient to convey our sense of this quality in any one, that we strive to mark its intensity by saying, 'he *compels* men's love.'

In illustrating the meaning of the term character, it was needful to speak of the various faculties only as a whole; but in treating of the affections, it is necessary, to a certain extent, to separate them.

Let the affections then be divided into the animal, the social, the intellectual, the moral, and the religious. First, as each having their distinct places in the soul,—their distinct boundaries,—their distinct offices,—each performing its appropriate part in the economy of human nature;—each therefore important in its place, and requiring due attention to its demands;—and then again, as blending with and operating upon each other; controlling, strengthening, directing each other, mixed together in most varied proportions, both in the individual at different periods of his existence, and in society at large.

1. The animal affections, or those which immediately or necessarily arise out of man's bodily constitution—as, the love of offspring, the desire for food, a temperature accordant with that of the body, rest after fatigue, and activity after repose ; fear, rage, hatred. These affections are common to man and the inferior animals. In man, it is true, they are usually combined with the higher affections, and even gain a large portion of their force from the combination ; showing how the affections blend with, support, strengthen, and prolong each other.

The animal affections in their simple state are transitory in their nature, as is seen in the love which the lower animals bear towards their offspring. When they have protected in weakness, supplied the earliest wants, and led up to a self-sufficing maturity, they drive off the fondled darling by blows, or other indications of a determination to be henceforth free from its care, and alien from parental tenderness. The strength and durability of parental affection in human beings is produced by the union of the simple instinctive love of offspring, as such, with the other affections of our nature, forming a whole immeasurably more dignified in its nature, and comprehensive in its operation. This power in the love of offspring among human beings to combine with the social, intellectual, moral, and religious affections,—this necessity for calling in their aid towards the full developement of its own intensity, and the perfection of its loveliness, arises out of the high relation in which human beings stand towards their children, being not only the givers of their life, and the protectors of their feebleness, but their inductors into the duties and enjoyments of society, and their leaders to the world of undying spirits.

The simple animal affections are soon satisfied ; and being satisfied, cease for the time to exist. The pure animal turns from his food as soon as hunger is appeased. Gluttony arises out of a degrading union of imagination with the necessary appetite. Other animal affections also, we see from their very nature, must be transitory. They are too vivid and exhausting for long continuance,—they have been known by their continued or quickly successive operation to destroy health, and to unbalance the mind. Nay, the too frequent presence of any one of them is dangerous to body and soul,—to that robust and manly vigour of either which is necessary to the right, and energetic fulfilment of its various duties. Their existence is indeed the natural and necessary consequence of outward circumstances acting upon inward constitution ; and they must therefore, each in its time and place, have important uses in the economy of human life ; but, for the same reason, each, out of its time and place, must be an enemy fatal to human well-being.

2. The social affections.—These also, to a certain extent, man possesses in common with the lower animals. The love of society is manifested among those which are called gregarious animals; as sheep, deer, oxen, horses, and various species of birds. These unite together, not for purposes of defence, not for obtaining a better supply of food, but, it would appear, from the pure love of association; they have an instinctive attraction towards their kind. Among those of the lower animals in which the intellectual faculties are capable of higher development, the social affections appear capable of greater depth, as in the horse, the elephant, and the dog. But, they are so, perhaps, only in connexion with man, either towards himself, or under his fostering care, towards their fellow domestics. The recorded instances of generous and devoted affection towards human beings in some animals are too numerous and well authenticated for any doubt.

Lord Byron, in one of his misanthropic moods, wrote the epitaph of a dog, as of an ‘only true friend,’ the only being he had known full of social affection unmixed with selfishness. Such might be his experience of mankind; but if that ‘faithful friend’ was capable of one deep social affection, the social affections of men spread out into almost innumerable ramifications, and we can frequently bear witness to their strength, ardour, and freedom from sinister bias.

That man possesses social affection in its simplest form, that he seeks the society of his kind as his kind, is proved by the structure of his political associations, by the whole tendency of the private relations of life, and by our own individual feelings. In moments of disgust at the treachery or injustice which we have experienced, in moments of languor from the over-exertion of our powers of body or mind, or in moments of sentimental enthusiasm, we may wish to be shut out from the world, to come no more in contact with its sordid spirit, its base intrigues, its low and groveling pursuits; and may exclaim with the poet:—

‘O for a lodge in some vast wilderness,
Some boundless contiguity of shade!’

But if we try the experiment of this peaceful solitude, we shall soon again seek human intercourse, the human countenance, the human voice, human connexions and associations, with all their attendant imperfections and vices; our prayer will not be that we may be taken out of the world, but that we may be kept from its evil. The very criminal, whose connexion with his fellow-men has been one of guilt, to prey upon them, to deceive them, to quarrel with them, to live in a state of continual warfare against them, if he be placed in solitary confinement, would almost give his right hand to be permitted only to look upon the forms and faces of human beings, would almost pluck out his

right eye if it could gain him the privilege of exchanging speech, though but for a few brief moments in the day, with any of his fellow-creatures. Protracted solitary confinement, combined with the enforcement of strict silence, has been known to produce insanity, so deeply rooted in our nature is the necessity for intercourse. Some years ago, a lady, known to the writer of this article, was placed for a short period in a French convent, for change of air and occupation, after a nervous illness. She has often said how dreadful a chill and creeping came over her whole frame, when, as she passed along the corridors, endeavouring to cheer away the gloom by her own free-hearted laughter, a whisper, '*hush, silence!*' coming she saw not from whence, yet distinctly audible in every part of the dismal passages, in a moment froze the genial current in her veins, and made her heart yearn more than ever for Old England and her cheerful happy home. If such was the effect of partially enforced silence, where there were many opportunities of converse, and the light bounding of the spirits, what must total silence, also enforced by unseen authority, be to the solitary man who has no companion but his own wicked heart and troubled thoughts! The utter desolateness of the solitary, even with freedom and the profuse bounties of nature for his solace, is well painted by Cowper in his poem of Alexander Selkirk.

The foundation of the multiplied social affections is then a simple love for the society of our kind, as our kind. The various forms which these affections take, depend on their union with the other affections—animal, intellectual, moral and religious. From some of these varied combinations arise not only the diversified intercourse of private society, but the numerous associations for various objects which collect numbers of men together and give them a common interest. Such associations are far more numerous in this country than in France. Perhaps the cause may be found, in part at least, in the different habits of the two nations. The social affections of the Frenchman are satisfied by his living almost constantly in society: the *table d'hôte*, the *soirée*, and the *théâtre*, afford sufficient scope for his love of association, conjoined as it is with the love of present enjoyment. The love of society in an Englishman is joined with more prospective views and deeper interests, and it is thence differently directed. The substratum is the same, man's gregarious tendency, which sometimes attracts the shallow scorn of pretenders to philosophy, but which is one of God's own instruments for the effecting of his holy purposes.

This gregarious tendency is strongly manifested in children. They have a natural attraction towards each other, an attraction often too strong for domestic discipline; they seek associates such as their neighbourhood affords, to the great fear and displeasure

of their parents. The remedy is not stricter confinement, more laborious and enduring tasks, and sharp lectures on the wickedness of their rebellious conduct; but fitter associates, scope for the innocent and profitable exercise of their social affection, and the cultivation of those other affections with which it may be virtuously combined, and by which it may be advantageously modified. Hence the advantage of well regulated schools, with sufficient hours and freedom for play, under such general and almost unfelt superintendence as shall give the social feelings their full and free exercise, and render a return to home and its quiet and tender affections a change desired and sought with eagerness.

3. The intellectual affections. These may exist towards outward objects, as the thoughts, statements, narratives, reasonings or conclusions of others, uttered by the living voice, or more permanently recorded in books; and towards the internal exercises of our own minds. If thought is painful to some, or too great an exertion for the idleness of others, it is the great delight of a third class, the means by which they arrange and digest the various nourishment which they gather from the diversified sources that are open continually to the intelligent and active mind.

The love of knowledge exists at once strongly and simply in a child. He asks a thousand questions, looks at innumerable objects, and acquires fresh accessions of knowledge day by day. The difficulty often is to turn this love of knowledge into the ordinary course of systematic education. Against this that very love or some other affection rebels. And let it be observed, that the love of knowledge does not necessarily imply a love of the mechanical instrumentality for its attainment. Many a child who has been declared to have no love of learning, has all the while been greedily drinking in new ideas from a vast variety of unseen or unthought of sources. The instances are not few, of men who, in mature age, have astonished their seniors and contemporaries, by the depth of their knowledge and the profoundness of their understanding, whose youth gave no promise of such a result.

As men advance from childhood and youth to manhood, the love of knowledge takes various directions, as it is associated with pecuniary interest, love of fame, or higher and holier motives. There are men, also, to whom the acquisition of knowledge, the exercise of their intellectual faculties, is its own reward. The affection is not associated. It stands alone in its native strength and beauty. The intellectual affections are, however, for the most part, associated with other affections which give them vividness and precision, and cause them to result in earnest endeavours to obtain the necessary knowledge, to work out embryo ideas into their clear and full proportions. How many things which we were

content to hold loosely in our minds, while they appeared matters of speculation, or simply abstract truths, have we been earnest to lay hold of in all their depth and breadth, when it has become necessary to communicate them to others, or in any way to bring them into operation.

Intellectual affections exist, in a greater or less degree, in every human being having possession of his faculties. Their usefulness to the various purposes of life depends on their right association with other affections. Their fulfilment of their highest duty, preparation for the onward progress of eternity, depends on their association with the moral and religious affections.

4. The moral affections. These may be called forth by the passing events of life. The actions, character, and circumstances of our fellow-men do often call them forth with a promptitude and vigour that would seem to indicate in ourselves high moral qualities, placing us above the weakness of yielding to our passions or being the slaves of a narrow-minded selfishness. At the recital of a pathetic tale, we are moved to sympathy with the personages of the narrative in their sufferings,—and in their joys, when they are represented as reaping the reward of their faithful adherence to the dictates of heart and conscience. In witnessing or hearing of wrong done to the weak and helpless, of defilement poured into the bosom of the innocent, we are moved to indignation, pure in its source and healthy in its exercise. But, these flashes of moral affection only shew, in too many cases, of what goodly materials human nature is composed. They do not prove that these materials have been employed in the formation of a sound and lasting character. They who followed the convict Greenacre with their execrations, and, but for the defence of the police, would have torn him limb from limb, were doubtless filled with strong indignation at his horrible crime; but, from the fierceness of their passions, we could not safely trust our life in their hands if they were placed in circumstances of strong temptation to take it away. There is a vast difference between moral affections directly and simply appealed to, and moral affections overmastered by passion or interest. Many a mother, who would shout the most dreadful imprecations against her who the other day forsook her infant in the street, would unmercifully beat her own children, neglect them until their filth is disgusting, and bring them up in ignorance, idleness, and with the destructive influence of bad example constantly before their eyes. These transitory gleams of moral affection are not to be condemned; but, since they are so evanescent in their nature, they must be uncertain in their operations, and no safe ground of reliance, therefore, for those who desire to keep their feet in the path of righteousness. Yet do we sometimes see men,

laying full claim to the dignity of rational beings, not only cultivating and cherishing these passing gleams of right moral affection, but delivering up their whole soul to their changing dominion, and priding themselves on their sensibility. It is not, however, among such that we must look for high-minded resolve, the steady pursuit and accomplishment of such purposes as belong to their position in their families and in society. They are rather self-indulgent dreamers, who let the active world pass them by, and think that they are looking down from a lofty eminence, because there is a dim obscurity beneath and around them; who regard the really useful as hewers of wood and drawers of water, and themselves as the more spiritual portion of society, giving it vitality, because they keep themselves aloof from contact with its sordid realities. These transitory gleams, these quick bursts of moral affection, are not to be condemned, but may be made most useful auxiliaries to that deeper and calmer affection which is prepared for all trials and difficulties. It is a matter for the determination of experience, on the one hand, and circumstances on the other, how frequently and deeply these affections should be stirred. It is our business to watch our minds, and to be master of our affections, so as to make them serve to their legitimate and most important uses. He who is impassive, in whom no quick moral affections can be stirred, who dwells in a listless self-complacency, who deems all external objects foreign to his soul, who turns coldly away when other men are moved, and calls his insensibility, calmness, philosophy, religion, is not half a man, the crimson current of life stagnates in his veins; his nerves are deadened, his brain is cold and collapsed. One would, perhaps, have more hope of him, if he had quick passions leading to energetic vices.

The moral affections are various, apt to combine among themselves, and with the other affections. In these also, as in the intellectual affections, combination increases their power and gives them their right direction. Moral affections unguided by the understanding often produce the most fatal results, individually, socially, and politically; unguided by religion they fail in their highest office, wanting that which makes them beacon lights and guiding stars amid the frequent darkness and entanglements of our way. A few men of calm passions and deeply philosophical minds may have existed in ages distant from each other, to whom moral truth in its abstract form apart from any reference to a supreme ruler, may have appeared so clear and lovely as to call forth their ardent affection, and to animate them to the steady and unflinching pursuit of virtue; but to engage the affections of ordinary men, in this working-day world, moral truths must be traced home to the infinite attributes of the one great Creator

and governor of the universe, they must appear clearly as his laws, whose observance brings happiness, whose infraction pain. It is the full perception of the entire dependence of moral truth on the attributes of the Almighty which enables men out of the transitory moral affections to bring forth fixed moral principles, able to stand up against the influence of the lower affections, and to bear men as in a life-boat above the waves of perplexity and doubt and fear.

5. The religious affections. These also may be called forth transitorily, or may have a permanent residence in the bosom. Dull indeed must be his mind, and insensible his heart, who has never felt any emotion of piety towards the giver of every good and perfect gift : but these passing affections do not form a religious character. They must be combined with intellectual and moral affections. There must be an approach towards that symmetry so well expressed by the Apostle 'as the measure of the stature of the fulness of Christ.'

The religious, like the other affections are various. They have also their different degrees of intensity according to the constitution of him by whom they are entertained. There are some capable of very vivid excitement, strong, full of delight for a season, but necessary transient in their nature. Their continued presence is dangerous to the health of body and mind. Religious mania is well known to professional men among the various species of mental disease ; and, even where it proceeds not so far as to render medical care necessary, it is often unfavourable to the right performance of the various duties of life. It overshadows and stifles the other affections which are also necessary to the full expansion of the human character, to the perfect development of a son and servant of God. Those Christian professors who place the evidence of true religion in the lengthened and frequently repeated excitement of these strong affections, seem to do great wrong to human nature, to have read imperfectly the laws of God both in creation and revelation, and to open a wide door to the entrance of new vices of character arising out of the continued agitation of affections intended from their intensity to be as transitory as the storms which purify the air, or the showers which water the earth. But, as in the case of the moral affections, the calling forth from time to time of these strong affections by the natural occurrences of life, by the perusal of books suited to such an end, and by the exercises of private or public devotion, is among the surest evidences of a right state of mind, of the existence of clear faith in God and revelation, of a warm tide of religion flowing with the stream of life, quickening its pulses, and giving renewed energy to its power of supplying the continual

waste of our frame. The history of the world proves the indwelling of the religious faculty, for men have never been altogether destitute of religious affections, It is true that they have been called forth towards debasing superstitions, towards the wild dreams of a fantastic imagination, towards gloomy horrors, towards false and foul caricatures of the everlasting and all-merciful Father ; but, the very abuse of the religious faculty, the very misdirection of the religious affections, prove how deep in human nature the foundations of religion are laid, and that in the consideration of the methods to be adopted for training up a child in the way that he should go, the existence of the religious faculty, the capability of religious affections is to be taken for granted, as part of that constitution which is given to his human offspring by the maker of our frames and the giver of our spirits.

THE SPRING COMES FAST.

Away to the woods, for the spring comes fast,
Day-light stays lingering, the winter is past,
The wild wind is gone to its cloudy nest,
And the storms have wearied themselves to rest ;
They may sleep on now, until winter's call
Again shall echo through bower and hall.

Away to the woods, the violets sweet
Are peeping from under each green retreat,
They early have left the bosom of earth
To smile on the pale young primrose's birth ;
Oh ! who does not love these flowers of spring,
E'en better than summer's gay offering ?

Away to the woods,—their sweet perfume
Is suited well to thy childhood's fresh bloom ;
And fear not, tho' winter may come o'er thee,
And sweep off the flower and blight the tree ;
There's another spring, and for thee it will come,
To raise thee in joy to thy heavenly home.

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THOU KNOWEST NOT WHAT A DAY MAY BRING FORTH.

Change, change, how full of change
 Is every earthly thing!
 Alas! how much of sad and strange
 A single day may bring!

Sweet health in every vein
 May now be beating high;
 But, ere the morn, what weary pain
 On every power may lie!

The friends we cherish most
 May now seem all our own;
 But ah! the best may be the lost,
 Ere shines another sun.

We now may nothing dread,
 And plan for years to come;
 But one short hour may see us dead,
 And all we need—a tomb.

But yet one blessed thought
 Can cheer 'midst every ill:
 Father in heaven! Thou changest not,
 And all things work Thy will.

In Thee, the pure and just
 Shall find a perfect stay,
 Though every earthly hope and trust
 Be wildly swept away.

G.

OWENISM AND CHRISTIANITY.

HAVING recently lectured on the above topic at Padiham, Bolton and Chowbent, and having ascertained, that representations are given, not at all in accordance with truth and justice, respecting my statements, reasons and opinions, I beg permission to make my views on this subject public through the *Christian Teacher*.

My objections to what is styled Owenism, lie not against that

which is social, ~~that~~ which is economical, or that which is moral. I press only on that which is inconsistent, delusive and impracticable. Nor am I alarmed at Owenism. Its spread I fear just as little as I dread that the surging ocean will overwhelm me, when I view its turbulence and hear its roar from the summit of a lofty adamantine rock. That it will ever subvert or damage Christianity, I have not a jot more apprehension than I have that the throne of God will ever be overthrown by the finger of a newborn child. But my convictions, as to the safety and superiority of Christ's Holy Gospel, do not appear to me, in the light of an injunction from the high court of reason and right restraining my opposition to that system, which is now called Socialism, then Owenism, anon the Economic System, and by and by the New Moral World.

I object, first, that the five fundamental facts, as they are named, and of course, the twenty laws of human nature, of which the five facts are an abstract, are inconsistent and fallacious; these are the five facts:—

1.—That man is a *compound being*, whose character is formed of his constitution or organisation at birth, and of the effects of external circumstances upon it, from birth to death; such original organisation and external circumstances continually acting and re-acting each upon the other.

2.—That man is compelled by his original constitution to receive his feelings and his convictions independent of his *will*.

3.—That his feelings, or his convictions, or both of them united, create the motive to action called the *will*, which stimulates him to act, and decides his actions.

4.—That the organisation of no two human beings is ever precisely similar at birth; nor can art subsequently form any two individuals, from infancy to maturity, to be the same.

5.—That nevertheless the constitution of every infant, except in cases of organic disease, is capable of being formed or matured, either into a *very inferior*, or a *very superior* being, according to the qualities of the external circumstances allowed to influence that constitution from birth.

Now the first fact or proposition roundly asserts, that a man's character is formed by his organization and external circumstances, conjointly. The second affirms, that man's convictions and feelings, (that is, in other words, his character,) must be what his organization alone determines those convictions and feelings or character to be, while the fifth fact broadly avers, that man's character is formed wholly by external circumstances, independently of organization. And facts the third and fourth, are mere truisms, denied and doubted by nobody, except by Owenites themselves in their fifth proposition, in which, after adopting in their first and second facts the truths that original constitution or organization, that is to say, man's self, has at least something to do with forming

his own character, and admitting in the fourth fact the truth that no two human beings are alike at birth, and that no art or training can ever make two alike : they have the hardihood or folly to assert, that by the influence of external circumstances alone, any being, not organically diseased, may, despite the organization, be matured not only into a superior, but a *very* superior being. Whether, by the ambiguous expression, 'very superior being,' we are to understand very superior being intellectually or morally, or both, the assertion is still contrary to facts and experience, as well as in direct opposition to the first, second and fourth of the Owenites' five fundamental propositions. If it should be imagined that man's constitution or organization is not man's self, and that, therefore, when the first fact speaks of that organization as acting upon external circumstances, it does not mean, that man himself, can act upon (that is, of course, control and remodel) those circumstances, then, surely, the system ought to have stated what is man's self. But if man's self and his organization be synonymous terms, then the first fact is tantamount to affirming, that man is the creator of circumstances to at least as great an extent as circumstances are the creators of man : and the second fact is equivalent to asserting, that man's organization or self compels him to form his own convictions and feelings, that is, his character : and the fifth fact avers that circumstances only create that character, or the feelings and convictions. If this be not inconsistency and self-contradiction, I confess, I know not where to find them. But this is not all. The second and third facts are meant, (so I learn from the votaries of Owenism) to prove that as man's feelings and convictions are forced upon him irrespective of his will, it is the extreme of folly to ask a man to believe this or that ; and as Christianity says believe, and Owenism denies that man can believe as he pleases—therefore the latter is superior to the former ; yet strange to tell, almost the first question asked by an Owenite is, 'Do you believe Mr. Owen's five fundamental facts ?' And the belief of these five dogmas is demanded as a *sine qua non*. And although I may tell the Owenites that I cannot believe them, at least in connexion as forming an harmonious whole, because I cannot see that the first, second and fifth can be true at the same time ; for if the first be true, the second appears to me false ; and if the second and third could be true together, then I am compelled (perhaps by my organization) to deem the fifth untrue ; yet as far as I can find, the Owenites, in defiance of their pretence of treating every one as an irresponsible being, and indulging no anger against any one, and laying no blame to any one's account for his belief or unbelief, not only blame me for my preferring Christ to Mr. Owen, and Christian Socialism to the five-fact-socialism, but

actually represent me in their *Moral World*, of Jan. 20th, as having become a believer in that which I had, in open discussion, positively denied and plainly rejected.

In the whole of the New Testament I cannot be convinced that there is a tithe of the inconsistency, that I find in the few lines termed Mr. Owen's five facts. And there is the same inconsistency, of course, in the methods adopted in propagating Owenism. Men are told that they are wholly creatures of circumstances, (that is, circumstances are man's creators) and that their character is made for them and not by them: consequently they are not responsible beings,—and yet they are told first to believe the five facts, and then to create new circumstances, a new moral world around themselves, or take the consequences, that is, endure the punishment of retaining their present characters, living in their present circumstances, and remaining in the old moral (or immoral) world. Is this consistency?

But I object, secondly, that this Owenism is delusive. It sets out with stating, that its aim is to promote the happiness of every human being, irrespective of his class, colour or creed. It proposes to allow the members of the moral world 'to worship a FIRST CAUSE under any form or in any manner agreeable to their consciences;' and yet it affirms, that 'it is impossible to train man to become rational in their feelings, thoughts or actions, until all such forms (of ceremonial worship) shall cease.'—'The religion of the new moral world,' says the system, 'will consist in the unceasing practice of promoting the happiness of every man, woman and child, without regard to their class, sect, party, country or colour.' Now if this were true, not only would Christianity be left unassailed, but the acknowledgment would freely be made, that this is also the aim of Christianity. Instead of this, however, the great moral principles of the Gospel are appropriated by Owenism, (and, indeed, these Christian laws are at least the best parts of Owenism, if not actually the only good things in the system,) and yet the principles of Jesus, when adopted by Mr. Owen, and falsely called his principles, as if he had invented them, are said to be superior to the teachings of Christ. But I infinitely prefer the temple of Jesus. The temple which the Saviour reared on the everlasting foundations of truth, justice, and righteousness; beautified with faith, and hope, and charity; crowned with peace and joy; and dedicated to the One God and Father of all; and then invited all nations, and kindred, and people, and tongues, to gather together under its ample dome, as members of one family, children of one Parent, to worship the Eternal One in spirit and in truth,—and to stimulate into the most energetic activity, every social and sympathetic principle of their

nature, to engage as one man in clearing away all the impurities which their intercourse with the old world might have lodged on their constitution, and to purify their very souls, to create new and holy circumstances, so that they might not be of the old world even as Christ was not,—so that they might walk in newness of life, and so that they might all be one in the glorious aim of promoting human happiness, as Christ and the only true God who sent him, were for the same objects one ;—oh ! this temple is to that which Mr. Owen has founded on his five facts and finished off with irresponsibility, as an Indian hut to a palace, or rather as a baby-house is to St. Peter's at Rome. And the latter is so immeasurably superior to the former, for this very cogent reason,—that the great family of humanity have not come together in this social spirit, under the guidance, principles and example of Christ ; but they *will* unite and be perfectly happy under the new world-creating hand of Robert Owen ! Yes ; this creature of circumstances *will* not only destroy those potent powers which have created him, but he *will* actually create new circumstances which *will* create a new world. But then, as every thing predicated of this new world is bare assertion in the future tense, it is all matter of faith. And so these revilers of Christian faith, the rejectors of Jesus, because he spoke of the necessity of believing, although he asked not for faith without evidence, require faith in Owenism without evidence and against evidence ; for the system has been tried and failed. I have seen the ruins of the Owenite establishment at Orbiston in Scotland, and I am asked to take these proofs of failure and the impracticability of the scheme as mathematical demonstrations, that presently the world will be covered with Owenite villages. Why truly, if Jesus required faith as a grain of mustard seed, Mr. Owen demands a faith as large as the great globe itself.

But I object, thirdly, that the system is impracticable. It aims not to improve, but to re-create man's nature. It proposes to destroy certain fundamental principles of humanity. Each one's individuality is to be annihilated. No one is to have a thought or feeling about the Great First Cause ; to pray to him, or praise him, or entertain an idea respecting a life beyond the grave. You may train, from birth to death, as you please ; but unless those elements of the human mind, which prompt to cause-seeking, and originate ideas, and dwell on the unseen and future with hope, can be utterly eradicated from the constitution or organization, I have at least as much reason to affirm, that men never *will* by any circumstances be all created into the image of Mr. Owen, as he and his disciples have for asserting that they *will*. Owenism allows that man is a compound being made up of animal propen-

sities, moral sentiments and intellectual faculties, and that these are so diversified in the original organization of human beings, that no two can, by any training or circumstances, be made alike. There are some then, and always will be many, so constituted by 'the power that composes and recomposes all things,' (to use the favourite magniloquent phrase of the system) that they never will live in an Owenite community, and merge their individuality in the mass. One law of human nature, as obvious at least as any one of Mr. Owen's twenty laws, is, that man is by his three sets of powers, and the endless diversities of those powers in the individuals of the race, designed and specially formed for competition, and all the Owenites are actively engaged in competing with competition, while they are pronouncing competition unnatural and unnecessary. It is the abundance of food supplied to the competitive and combative and self-esteeming powers by the system, that gives it all its charm. Let it become universal to-morrow, and then as there would be no opponents to it, no old world to combat, no customs of Christian or other inferior circumstances for Owenites to look down upon as less enlightened, and less moral than self, the spell would be broken, the charm would vanish, and Owenism, crushed by its own insupportable weight, would die. Its existence depends wholly on those elements which it is seeking to destroy. It purposes to annihilate all fear, and hope, and faith respecting a future life, and all praise and blame, all individual consequence and possession, all merit and demerit, and responsibility and competition in the present; and yet, without the powers of the mind, which necessarily and naturally produce these effects, the system could not exist for an hour. It is, then, as impracticable as it is delusive and inconsistent. On the contrary, Christianity appeals to man as he is; speaks of his animal nature, and addresses itself to his moral and intellectual nature, and presents him with the best and most potent motives to surround himself with the best and most potent circumstances for promoting his own and others' highest happiness. And despite all the hardy assertions of Owenites to the contrary, Christianity lays upon man responsibility for nothing that he does not possess. For the much or little bestowed, the ten talents or one, man is indeed held by Jesus to be responsible. But if nothing has been given, nothing will be required. If men actually know not what they do, have no power or control over their actions, Christ taught on the cross that sin will not be laid to their charge. Is Mr. Owen, then, a better guide than the Saviour? I think not. And it is useless to tell me about co-operation, economy, moral greatness and social goodness as objects of Owenism. I deny the right of Mr. Owen to call these principles by his name. I might as legitimately give

them mine. They are clearly laid down in the New Testament. Christ is the wisdom of God, and the power of God,—teaching us co-operation, economy, moral greatness and social goodness. I prefer him infinitely to the architect of the new visionary moral world.

H. CLARKE.

Chorley, March, 1838.

**‘THERE IS JOY IN THE ANGELS OF HEAVEN OVER ONE SINNER
THAT REPENTETH.’**

There is a bliss more pure and bright
Than mortal bosoms know,
When angels see the sinner's eye
With tears of grief o'erflow.

What though in silence he complain,
With no observer nigh,
They pitying mark his contrite woe,
And hear each secret sigh.

With songs of joy they guide him home,
And welcome his return:
They tell the triumphs of his faith,
And bid him cease to mourn.

J. R. W.

GOOD NIGHT.

FROM KÖRNER.

All ye weary ones be blest,
Day-light ebbs itself to rest,
Busy hands from toil abstain,
Until the morning wakes again;
Good night!

Go rest!

Close ye all your weary eyes,
Stillness is o'er earth and skies,
Save the watchman's well-known call,
Or night's soft voice, which says to all,
‘Go rest!’

Go sleep!
 Dream ye all of paradise,
 Roam with loved ones thro' the skies,
 With the true and with the free
 Mayst thou in slumber ever be;
 Go sleep!

Good night!
 Sleep till day brings back its cares,
 Sleep and banish all your fears,
 Sleep secure till morning breaks,
 Know you not your Father wakes?
 Good night!

A.

MARY CAMPBELL.

(Continued from page 167.)

CHAPTER IV.

THE mother of Charles Harcourt was a most kind, affectionate woman; but she did not possess the energy of character, nor the firm religious principles which governed Mrs. Selby. She had been told in early life that she possessed warm affections and exquisite sensibilities, and that the expression of them was graceful and becoming. She had therefore grown up with the idea that they were natural to a woman of refinement, and had never taken any care to regulate and control them. This impression had imparted some degree of affectation to her manners; had diminished considerably her means of usefulness, and had greatly weakened her power of resisting the evils of life, or of meeting them with true Christian dignity. The death of her husband was the first sorrow which clouded a life of uncommon ease and prosperity, and it fell like a blight upon her unprepared spirit. At first, she yielded unresistingly to the power of violent grief; she refused to be comforted, and even denied her children admittance into her presence for many weeks. Years, which roll their destined course whether joy or sorrow mark their progress, passed on, and still Mrs. Harcourt indulged in every thing which could nurse her sorrow. She refused herself and her children many useful sources of innocent pleasure, because she thought that to enjoy them, or any thing else, would be disrespectful to their father's memory.

'It would be vastly more respectful to the memory of Mr. Harcourt, Madam,' said Mr. Trevor, her husband's executor, to her one day, 'if you would exert yourself a little for the sake of his children, and examine my accounts before I give them to Charles, who will, you know, be of age next month:—here are some papers which have been waiting six

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weeks for your signature: if your good husband could speak, I am sure he would tell you that his memory is not honored by your neglecting those matters in which your children are so much interested.'—Mr. Trevor's blunt advice rather offended than convinced Mrs. Harcourt; and though she acted upon it for the moment, it failed to rouse her effectually from the state of inactivity which she had allowed to become habitual to her. Her purse was open to the wants of her poorer neighbours, and they reaped the benefits of her bounty; but she deprived herself of those great moral advantages which she would have experienced, if she had visited them in their own homes, and witnessed their heavy sorrows and privations, unmitigated by the many alleviating circumstances by which her affliction was tempered.

Mrs. Harcourt had provided ample means for the instruction of her daughters, by placing them entirely under the care of Mrs. Spencer, a clever, accomplished, sensible woman, who had been their governess before their father's death, and was quite approved by him. Her two younger sons were pursuing their studies under the superintendence of a neighbouring clergyman, who had been Charles's early instructor;—so that upon this most important point, the education of her children, Mrs. Harcourt's mind was satisfied, and she thought she might indulge in those habits of seclusion, which were become most agreeable to her, without being accused of any dereliction of duty. She did not, however, hear of the afflictions with which Mrs. Selby had been visited, without being anxious to go to her and express her tender sympathies. She had often called at Greenfield during the illness of Francis, and admired the calm dignity with which Mrs. Selby awaited the blow which was to sever her from him: and when, after his death, she spent a few days with her bereaved friend, it was only in her pale and sunken cheek, in the often suffused eye, and faltering voice, and in the increased placidity of her manner, that she read the evidence of all Mrs. Selby had suffered. No duty was neglected, no opportunity of serving others was unimproved, no apology found in her own sorrow for refusing to alleviate that of others; she sought her best refuge against the withering influence of grief, in the constant and useful employment of her time, and in the cultivation of those holy and resigned affections, which convert every trial of life into a blessing.

'Nature has assigned

Two sovereign remedies for human grief,

Religion, surest, firmest, first, and best;

Strength to the weak, and to the wounded balm;

And strenuous action next.'

Mrs. Harcourt felt herself reproved by the example of her friend, and she resolved to imitate it.—'You must really spend some time with me at Woodburn,' said she one day, upon observing that Mrs. Selby hesitated to leave home, 'you must come that you may teach me how to be like you. I have given up so long the direction of every thing to my house-keeper and to Mrs. Spencer, that I really do not know how to occupy my time, and I shall relapse into all my former inactive habits if you do not show me how to avoid them. My girls, Jane and Ellen, are return-

ing next week from Bath, where they have spent some months with their aunt—I must try to prevent them from feeling their home dull. Charles, too, will soon leave us for London: while he remains at Woodburn, I must make it more agreeable to him than I have done. Fanny shall pursue her studies with my Emma under Mrs. Spencer's care. Mrs. Spencer will delight in such a pupil, and Emma will be greatly benefited by such a companion: you, my dear friend, shall employ your time as you please, and shall teach me to spend mine as I ought.'

Charles warmly seconded his mother's request, and had soon the satisfaction of seeing Mrs. and Miss Selby established at Woodburn for the summer, and an affectionate intimacy formed between his sister and his beloved Fanny. His home became more than ever dear to him; and it was with great reluctance that he departed from it at the end of a few weeks, for the purpose of preparing himself in London, as already mentioned, for the practice of his profession. When he reached the top of the hill which overlooked the peaceful valley in which Woodburn was situated, he turned his horse's head, and gazing for some moments on the scene, wished that the time was come when he might again look upon it, and upon all that it contained so dear to his heart. The time did come: the intervening months rolled on, employed and improved, and Charles once more beheld Woodburn and its peaceful valley. He found his mother much more active and cheerful, and his brothers and sisters much improved. He enquired after Mrs. and Miss Selby, and heard that they were well.—'You would not know Fanny,' said Jane, 'she is grown so tall, and is so beautiful.'—Charles thought so the next day when he called at Greenfield, and Fanny with the ingenuous warmth of her character, came forward to welcome him. The lovely girl had grown into the more lovely woman: two years had added intelligence to her countenance, and grace to her manners. Charles was overpowered when he saw her. He could no longer address her with the same freedom as in former days, and Fanny thought that he was become cold and reserved:—she told him that he had forgotten his little sister, as he once playfully called her. Charles could not reply, for his heart was full; but he soon after found an opportunity of telling her that he had not forgotten her,—that he had long loved her—that her sainted brother knew and approved of his attachment; an attachment which time and absence had strengthened—and that henceforth he would devote himself and all he possessed to her happiness if she would accept the offering.—Fanny heard him with delight, mingled with surprise. She had always considered him so much her superior in character and station, that she could not believe he could love her so as to make her his wife. She hid her face in her hand and wept; and it was some time before she could tell him that she would endeavour to deserve his love. Her happiness was complete when Charles gave her a letter from his mother, assuring her that she entirely approved of the choice Charles had made, and that she rejoiced in the hope of receiving her as a daughter, whom she had long loved as one.

Mrs. Selby heard of these things with feelings of devout thankfulness; she blessed that kind providence which had not left her desolate, but had

given her in Charles a son to supply the place of him who had been removed from her, and had provided a friend and protector for her beloved Fanny, when she should be herself taken from the world. But though she rejoiced—gratefully rejoiced in the prospects of her child,—yet she rejoiced with trembling, for she knew too well how soon the brightest earthly prospects may fade. She remembered the spring time of her own days, when hope, and joy, and wedded love, shone around her, and brightened with their rosy hues the yet untried path of life—that path which was so soon overshadowed by the darkness of death, and which she was ordained to tread, a widow, and almost childless. ‘Yet why,’ thought she, ‘should the remembrance of these things sadden me now? Let me rather be thankful that I was permitted to form those dear connections which made me a wife and a mother, even though they were so soon suspended by death—for they not only rendered me most happy, whilst they were spared to me; but they have also made the future inexpressibly dear to my contemplation. I should not have thought so much of heaven, if I had not had so much treasure laid up there. My husband and children are still mine, though I can see them no longer—and Charles and Fanny will be for ever sources of happiness to each other, if they trust in that “God who setteth the solitary in families.”’

With thoughts like these Mrs. Selby changed the saddening remembrance of the past into sources of hope and joy for the future, and entered with cheerfulness into all the plans and arrangements of the youthful pair. She knew that the grateful enjoyment of present blessings, and the diligent performance of present duties form the best preparation for the future, whether that future bring with it joy or sorrow. In the following autumn, Fanny was attacked by a cold, which awakened all Mrs. Selby's fears, and filled Charles with dismay,—it had also made Fanny herself thoughtful, and sometimes rather sad, though she said nothing upon the subject to her mother or Charles, lest she should increase their apprehensions; but the unfavorable symptoms seemed to yield to the prescribed remedies; and at the time of Mary Campbell's arrival at Greenfield, health and happiness blessed the peaceful dwelling of Mrs. Selby.

A REMONSTRANCE AGAINST ARTIFICE AND DECEPTION.

(Continued from page 163.)

EVEN in the solemn matter of religion (to say nothing of the too common trick of professing attachment to a particular church or chapel, in order to gain favour with some who attend it;) there are those who will seem to welcome you gladly to their houses, as a guide in sacred things—will put on a grave face, and listen to your exhortations with apparent satisfaction,—affect to see the force of your arguments and the justness of your reasoning,—and to attend with pleasure to your expositions of Scripture doctrine and duty;—and then perhaps you shall hear from

another quarter that they altogether disapprove your teaching, and that they only listen to it because they are afraid to speak their real mind, lest they should give offence. Now, on one or other of these parties, such persons must have been seeking to impose. They cannot have dealt fairly with *both*. The truth is best known to themselves. But such conduct is downright deceit,—hypocrisy,—it is a putting on the appearance of something which is not really felt. It is acting a liar, and if this be thought infamous in the common concerns of life, how much more so in the concerns of an eternal world.

I do not say that *all* in the classes to which I allude fall under this censure. There are no doubt many and honourable exceptions—at the same time some form or other of the vice in question is so general, that it calls loudly for notice and correction. Yet neither do I say that the classes who practise these artifices, must bear all the blame. There are other causes even besides their own real or fancied need, which are in part accountable for it. This same *need*, however, is certainly an urgent motive; for the fear of poverty, even where not actually existing, is 'like an armed man' which 'will enter into a strong man's house, and spoil his goods'; and too many there are who will call in the assistance of another evil spirit to expel it; and the difficulties of living and providing for a family, in the classes just above absolute want, so as to keep them from falling into that state,—arising from defects in political and social institutions are often such as to hold out great temptations to the practice of mean and unworthy acts in order to increase the means of dependence and subsistence. Notwithstanding all this, however, there is such a thing as 'the poor man who walketh in his integrity.' But in order to do this, he must have a firm foundation on which to rest. And this brings me to observe that amongst the chief causes before alluded to, is the want of a sound mental, moral, and religious cultivation, resulting in the almost total absence of any thing like fixed principle. There is much that goes by the name of education, consisting for the most part of different degrees of instruction, more or less perfect or imperfect, in reading, writing, and the elements of arithmetic,—and how deplorably low one end even of this scale is, let those who have often sighed in vain for a more efficient system bear witness:—but where is the development of the intellectual powers,—the calling forth of the moral sense,—the forming of the religious character? How are the young instructed in the different relations and duties between man and man? Where are they taught to reflect upon their own position in society, and the proper bearing it should have on their language and conduct? Still more where do they acquire the habit of speaking and acting with continual reference to the eye and approbation of that Being before whom no secret thought can be veiled? Alas, the answer in the generality of cases would be a blank. I know I should be pointed to the (so called) National, and to the British and Foreign Schools as a refutation of this. No doubt they do in many instances, and happily so, form exceptions;—and in the latter especially a superior education is certainly given. In the former I consider that the narrowness of the principle on which they are founded tends in a great

measure even where they are otherwise well-conducted, to cripple their operation and neutralize the benefit to be derived, and even the latter (the British) may be capable of improvement. But taking them as they are, however calculated to do good, they are still exceptions. They are not yet sufficiently numerous to make a sensible impression. And with respect to Sunday school teaching, I am far from thinking that excellent as it might be made as a vehicle of goodness,—it has hitherto been generally so ably and judiciously conducted as to make its subjects in love with goodness, or comprehend the eternal principles of truth,—and even at the best, unless backed by *daily* training, it is weak indeed. But it will be thought that even granting the early education defective hitherto, this is in process of being remedied in future, and that in the meanwhile very much is done in the way of religious instruction of grown persons, in order to make up for the past deficiency. I am aware that much has been done and is constantly doing that goes by the *name* of religious teaching:—but how much of it is mere blind enthusiasm, fanatic zeal, and pharisaical cant,—the making of long prayers,—the putting on of a sad countenance, and the appearing unto men to fast,—instead of men putting away evil doings from before the eyes of God; humbling themselves before Him who seeth in secret, and proving the heartiness of their faith, not only by the fervour of their devotion, but by the purity of their words and actions, their works of love and usefulness. How many there are who affect to plant, or fancy they are planting the tree of holiness, and forgetting that the tree is known by its fruits, but that without them the stock does but cumber the ground, account those fruits, viz.:—every Christian grace and virtue as nothing worth, and mistaking or misapplying the language of scripture, instruct their hearers also that ‘righteousness is only as filthy rags’,—overlooking both the directly opposite conclusion of the prophet himself, as well as the many express declarations of our Saviour and his Apostles, to the same intent, that ‘*he that doeth righteousness is righteous*,’ and that it is not the saying, ‘Lord, Lord’,—but the ‘*doing the will of the Father*,’ which gives a title to the heavenly inheritance. What wonder is there that persons thus led to consider righteousness as filthy in the sight of God,—or who, if even (very inconsistently) they are at other times exhorted to practice it, yet regard it as but a secondary thing, and as having little or no concern in their salvation, should be at little pains to clothe themselves with it,—should content themselves with loud professions of faith, and with an empty lip-service towards God,—and by a natural consequence, with the same hypocritical bearing, and affectation of sanctity in their dealings with their fellow men. Why trouble themselves to go beyond barely ‘*approving the things that are excellent*,’ to the ‘*being sincere*, and without offence, and filled with the fruits of righteousness;’ if this is not ‘to the praise and glory of God?’

Another cause which contributes to produce this mock humility, this affectation of deference, and the various artifices complained of, is the conduct of those towards whom they are practised. Many amongst those who are styled the *upper classes*, seem to consider those below them as

by *nature* their inferiors, and behave to them accordingly. They appear to expect them to speak and move and act only at their bidding and pleasure and, as if they considered them to have a right only to such a portion of learning, and such a share of the enjoyments of life, as those who can afford to have their fill of both, may see fit to allow them. It too often happens that the gentry or resident proprietors of most of the land and tenements in a parish, act as if they were the owners also of the bodies and souls of their tenants; and as if their rank or wealth gave them a right to censure and control the movements of their humbler neighbours. But the time is gone by for such notions and claims as these. They are the remains of feudal and semi-barbarous ages,—when the wretched cultivator was considered as actually the property of the lord of the soil, and bound to submit to his will in all things;—next door, I was going to say, to slavery,—but it was rather an actual residence in the house of bondage,—from which happily the bondsmen are now so far emancipated that they will not bear to be thrust back into its fetters,—or if they affect to bow their necks to the yoke, it is but to shake it off at the first convenient opportunity. But why tempt or terrify them to a posture of false and loathed submission and its evil results, instead of encouraging them to an open and virtuous attitude of independence? Fortunately the number of those who look for such absolute homage from their inferiors in this world's gifts, is daily growing less; and more enlarged and liberal ideas of the just rights of all classes, even the poorest and meanest are beginning to prevail, and will in time work a beneficial change on their moral character. Greater riches, and a more elevated station do indeed give the *means* of acquiring superior knowledge and skill both in the management of a person's worldly affairs, and also in what relates to things of higher worth,—his moral character and religious hopes; and such knowledge ought certainly to be made available to, and offered for the benefit of those who have it not. But then this should be done in the kindest and most delicate manner possible; not as if conferring a favour, or exercising a *right* either in giving or withdrawing it: but rather as a *duty* fulfilled out of gratitude and reverence to Him who bestowed the ability; and from a true regard to the best interests of those to whom the instruction, advice or assistance is proffered; as a thing to do which, 'necessity is laid upon' the doers; not as lords over the heritage of the universal Father, but as diligent stewards of His varied gifts, and helpers of the present welfare and the everlasting joy of their brethren. Yet this is not the spirit in which such a trust is always discharged: and therefore instead of exciting genuine thankfulness, or accomplishing the good which was intended, it often produces only a great outward profession of thanks, but inward murmurings and discontent—a few smooth words of courtesy to the face, but many of complaint and dissatisfaction when the back is turned. The conduct of both parties is wrong,—both of those who exact the excessive homage, or claim the undue authority,—and of those who yield or rather who affect to yield to it, but are in reality practising dissimulation. To the latter I would now more particularly address myself.

And in the first place I would assure you that, although you may sometimes meet with those who act towards you in the way above described, and treat you as if you were in every respect beneath them, and bound to submit to them in all things,—yet that there are also many—very many, who both in the assistance which they give or the advice which they may offer, act from the purest motives of kindness and good will, and without the least wish or intention to usurp improper authority over you. And although some even among these, may occasionally mistake and forget that the difference between you and them is not natural but accidental,—or more properly speaking arises from the different circumstances in which the all-wise disposer has for a while,—and only for a while, placed your lot and theirs; and although they may now and then appear to assume too much of the manner of authority,—yet that in their hearts they sincerely desire to serve you; and do regard you as their brethren, (though it may be perhaps as younger and less gifted brethren) whom they are truly anxious to minister unto out of their abundance. So long, however, as you behave deceitfully towards them, they will not be able to serve you, for they cannot get at the knowledge of your genuine feelings, and your real wants and wishes. Even they would be much better pleased if you were open and candid with them—if you did not put on a greater show of respect and obligation than you actually feel. I do not mean that it is necessary to be rude or uncivil in order to show that you are not satisfied, or sullenly and ungratefully to reject a mistaken attempt to please and benefit you. For the Christian may be ‘kind and courteous’ to all, and yet no dissembler; and there is a way of ‘speaking the truth in love.’ But if you deceive, and your friends find you out, it only causes disappointment; and leads them to lament over the worthlessness of the objects of their benevolence, and the failure of their well-meant endeavours; and thus too often disheartens them for future trials. Whereas if you were to treat them fairly and honestly, place a proper confidence in them; and at the same time show that you had a correct,—not a *proud*, but a *sober* sense of your own just rights, as well as of those of others,—and of the equal brotherhood of all mankind in the sight of the common parent, as all mutually dependent,—possessing no abiding distinctions but those of greater knowledge, piety and goodness,—you might bring not only such worthy friends as these, but possibly also those who take still more upon them, to treat you more as reasonable beings and fellowmen, and less like children and inferior creatures. They would learn at length to respect you the more for your honesty and straight-forwardness,—for that true independance of mind which is not inconsistent with the truest Christian humility. And probably in proportion as you ceased to make false and extravagant professions of esteem and thankfulness, you would find the reality springing up in your hearts; while those who wished to do you good would have the satisfaction of knowing that their exertions were rightly directed and well disposed. A good understanding would be formed between you; and the distinction between rich and poor, high and low, instead of being widened as it often is by misunderstanding and wrong conduct on both sides,—would be

continually lessened, till at length they might learn to look on each other without distrust, as real friends, and meet together in Christian unity—in the bond of peace.

But further, by the practice of deceit, you do injustice to another class of your friends, who so far from wishing to see you humbled before them, or from being gratified by all the little arts and hypocritical expressions made use of in order to gain favour with them, and obtain as much from them as you can, are thoroughly ashamed and distressed—I had almost said disgusted by such conduct;—but no—they recollect that the Gospel bids us make allowance for, and bear with each other's failings; and with every hindrance and vexation in the way of duty and usefulness; else would they be in danger of growing weary of their apparently profitless labours of love; and of ceasing to 'go about in the vain attempt of doing good.' As it is, they pity you, and grieve for the mistake under which you lie, in supposing that they expect all this affectation of extreme deference; or that they have any pleasure in seeing their fellow creatures thus groveling like slaves or senseless animals before them. They know that all men are children of one common Father, have all one appointed master, Jesus the Christ, to guide them unto Him,—one common faith in Him as revealed by the Gospel, into the profession of which they are all invited to be baptized; that they may be all 'fellow-citizens of the household of God,'—heirs together of the same heavenly inheritance. And knowing this, they feel also that they are called upon to treat you as brethren, not as bond slaves. And they would have you in turn treat them as brethren and friends,—not as hard masters, reaping where they have not sown,—exactng what they have no right to claim.

For myself, so far from courting, or setting any value on such servile compliance, such fawning speech and coaxing manners, I always think less highly of those who practice them. Where I meet with this kind of behaviour I always suspect its sincerity; and the discovery of some trick, or the detection of the untruth of some artful story, will generally justify the suspicion. Even supposing it however to be meant in good earnest, I should then mourn over the ignorance and folly which could lead one human being thus to degrade himself towards another;—and unmindful of the privileges and dignity of his rational nature, bow down his soul to a level with the brutes. If on the contrary the behaviour be not sincere, I grieve for the total want of moral and religious principle which it shows, and for the unhappy and perverted notions which can lead one class to encourage, and another to practice such hypocritical arts. To the latter class I would say—be men—be Christian men and women! Remember the worth, the powers of that nature which your God has given you—the lofty hopes which he has set before you,—and then you will no longer be as slaves to your fellow-men,—or rather, which is yet worse, slaves to your own sinful habits, which you must be so long as you continue to commit sin by departing from the truth either in word or deed.

There is a sense indeed in which we are all called on to 'be subject one to another, and to be clothed with humility.' This is alike the duty both of the rich and of the poor. All are by love to serve one another,

but then that love is to be 'without dissimulation'—flowing voluntarily from the kind sympathies of a spirit moulded by the influences of the Gospel. They are 'in honour to prefer one another',—not in pretence, but in real unaffected modesty, and from a consciousness of their own weakness and imperfect knowledge even at their best estate,—whilst a just notion of the capacities and privileges they have received from God will lead them, not indeed to think highly of themselves, but to think *soberly*,—neither setting too high a value on their own deserts,—nor too low a one on His gifts, so as to debase their characters by meanness and cunning; neither weakly surrendering, under the fear of loss or hope of gain, that reasonable freedom of action which within the bounds of virtue they may rightfully claim,—and without which indeed they cannot be truly virtuous;—nor what is worse, deceitfully affecting to forego it, whilst at the same time pride and bitter envying and strife are in their hearts.

Oh! to all I would most earnestly say with the apostle—'speak ye every man truth with his neighbour,' whether rich or poor—'the truth in love,'—that so speaking ye may grow up together as a family of love, having one head—even Christ. Happy, beyond conception happy will that time be, when all shall thus walk honestly as in the day, and casting off every work of darkness,—fraud and dissimulation of every kind, they shall dare to come to the light that their deeds may be made manifest; having no need to shun the observation of their fellow mortals, since they have no cause to dread the inspection of that eye which can penetrate the inmost chambers of the heart!

M—M.

RECOLLECTIONS OF CHILDREN.

NO. II.

LITTLE GERARD.

A SCHOOL-BOY'S TALE.

'I'LL teach you to come in my way again, you troublesome little brat,' said a rough, overgrown boy to a poor little child, whom fate and a positive papa had doomed to the same school with himself. The father might be wrong in hazarding an almost babe among a set of boys many years older than himself. The master might be wrong in accepting such a charge. The boys might be wrong in pushing the poor fellow about thus from one to the other:—but nobody could say little Gerard was wrong in being there. Poor boy! it was no choice of his,—and had he been a sickly, sensitive child, his heart would most surely have been broken.

Gerard was not so: he had mettle enough and to spare. And though whatever he did was sure to be wrong, yet the ambition of being somebody had taken full possession of his soul. A hundred daily affronts

were not sufficient to overthrow his spirits. He was not content with being tolerated,—with slinking quietly into a corner. No: Master Gerard wanted to be useful: to do a little something for every body: something to make himself of consequence. Unluckily, his schemes to this effect were not well laid. It did so happen that whenever Gerard wished to help, he hindered; and that when he looked up expecting thanks from his ungracious schoolfellows, he was sure to receive a cuff or a cross word. So it will always be when people, little or great, aim at more than they can compass. There were devices in Gerard's mind of various sorts: I will say that however unwise some of them might be, there was not one but what was kind. He always meant to be a good little fellow, yet the boys said he was the very plague of their lives.

'Take notice, Gerard,' said Warren, an elder boy one day, 'if ever I catch you meddling with my garden, I will tie you up by your pinafore to the tallest tree in the play-ground, and there you shall stay all play-hours.'—Gerard looked up astonished: he had only been putting Warren's garden in nice order for him. He saw Warren pulling out the weeds the day before, but there were a great many still left, and Gerard had been good-naturedly getting rid of them all. As it happened, they were flowers; but how could Gerard know *that*?—Then if a game at marbles was going on, Gerard would be sure to run directly through the ring for the purpose of helping somebody; and if the boys were preparing to act a play, Gerard would have lent his aid exactly in the wrong place,—put something by which should have been left at liberty, or brought out what should have been kept in store.

Yet, for all his unlucky mishaps, the brave little fellow stood his ground, and the most impatient among the elder ones allowed that Gerard would be a prince of boys some years hence, but that it was a thousand pities he was not kept out at nurse a while longer. Time however passed and Gerard grew older; yet not so fast that the other boys would honour him by making him their playmate. Gerard was not much of a thinker; but now and then his mind was a little struck with wonder that he was not better liked in spite of all his pains. Accident taught him one reason. One day, one fine summer's day, being a holiday, the boys had leave to take a walk, and Gerard, with or without leave as usual, was of the party. Once or twice they had tried the plan of locking him into the school-room when they wished not for the favour of his company, but Master Gerard had manfully sidled down from the window into the courtyard, rather an adventurous thing for so small a child,—and they dared not try the experiment again. Coming on this afternoon to a piece of water which looked so delightfully cool and refreshing, the party with one accord expressed their determination to bathe, and an universal stripping ensued. Ambitious as Gerard was, he had not bravery enough for this. He crept underneath a spreading tree, and lay watching them as they dipped in the cool water. But *dipping* would not satisfy some of them. They wished to learn to swim, and, there being no practised swimmer among them, of course the attempt was hazardous. More than one boy prudently gave up in time. Two or three were more fool-hardy.

They got beyond their depth, were frightened and lost their presence of mind. And who do you think thought of just the right thing at the right moment, and did it? Little Gerard! He had observed some hay-makers at work in a field at a little distance, and running and shouting with all his might, succeeded in bringing them to the spot, just as one of the poor boys sunk, and another had well nigh followed his example. With great exertions they were both saved: and then for once in his life Gerard received hearty and loud thanks for his pains.

It was amusing to see the boys' behaviour to Gerard this evening. For once they had found him not in their way, but of real service—'Let me cut the loaf for you, Gerard,' said one, as the little boy was making an awkward attempt to help himself.—'Gerard, my good fellow, you shall have some of my sweet pease to sow in your garden next spring, and I'll help you to dig the ground said another.'—'Take care, Saville,' whispered Warren, who overheard this, 'if you make so much of him the boy will be more trouble than ever.'—'I don't care for that, Warren, he is a fine little fellow, and I'll stand his friend henceforth, I'm determined.'

Alas! poor Gerard needed a friend—a sad misfortune was coming upon him. The boys had resolved on making a grand supper in one of the lodging-rooms, either in celebration of some particular event, or merely for the pleasure of the scheme, I have forgotten which. As this fête was to take place after they had retired to rest, of course the master was not supposed to be acquainted with it; and all the purchases were made privately: for which purpose the boys' money was collected, and the confectioner of the neighbouring village agreed to supply them with all they required. None of the younger boys were taken into the counsel, and Gerard ranked with them, till Warren suggested that such a busy little fellow would very likely find them out; and that it would be better to make him of consequence and give him something to do. Accordingly he was sent on many of their errands, and felt himself quite in his element.

The night of the projected feast came. The confectioner's boy was true to his appointment with his basket of good things. A low whistle underneath the window announced him, and then a strong cord was lowered and the basket drawn up.—'Steady—steady! bless us, how heavy it is!'—'Here, now we have it safe!'—What a splendid regale! Jellies, and cakes, and fruit pies, and puffs and patties.—'Now Warren spread the table as well as you can.'—Knives and forks, and spoons too appeared, all hired for the occasion, by Saville the manager.—The feast was spread and all just seated, when there came another whistle from below.—'What can the fellow want? If Dr. G—— should hear that screeching, it will be all up with us. What can he want?' said Warren, stretching his head out of the window.—The boy below made them understand that he could not find his way out of the grounds, the door by which he came had been locked since he entered, and if he did not go home his master would come in search of him.—'What was to be done?' the boys had not thought of that door—and no doubt the porter had now locked it up for the night.—'But I know where he keeps the key,' said Gerard, hastily pressing forward.—'He never carries it into the house with him, but puts it into

a little hole in the wall, that Dr. G. may know where to find it, if he wants to go out. I saw him put it there myself one night.'—'There's a clever fellow, Gerard; now will you go with the lad and show him where it is?'—'But how shall I get down, Warren, and how shall I get back again?'—This question created a moment's difficulty. Warren's eye fell on the basket and cord. 'I'll tell you how we can manage it, my man,' said he, 'you shall get into the basket—you are not heavier than all these things on the table—we will let you down out of the window, and draw you up again. Come, will you go?'

Gerard looked at the basket and then timidly at the window, and then at his schoolfellows.—'Oh! yes, Gerard, you good boy, that will do. Why, you are not afraid surely!—it will be the nicest ride down and up again—it can do you no harm.'

'But,' said Gerard, 'I must come back from the lodge alone, and then there is Dr. G.'s dog: only think if he should bark at me, what shall I do?'—'I don't think he *will* bark,' said Warren, 'because he knows you so well, and you know he is chained up, so he cannot fly at you; but you need not come past the kennel—go round by the nutwalk.'—'If I were sure,' said Gerard, 'of getting out of the dog's way—I should not like that dog to bark,' and he squeezed Saville's hand, which he had taken hold of the minute before.'

'I can't say I like it, Warren,' said Saville, 'it is not fair to send the child on our business—I would rather go myself.'

'Poh! the cord will break, man,—we can never get you up again. Quick, quick, Gerard, get in.'

'And though Gerard still looked reluctant, and Saville faintly interposed, they succeeded in lowering him, and the little boy alighted in safety. When once down he did not attempt any further remonstrance. Not many minutes elapsed between his departure and return, but it was an uneasy interval to the selfish boys who had forwarded him on this expedition. They anxiously listened for the barking of the dog—all was silent in that quarter—then for the sound of returning footsteps. At length they were faintly heard at a distance; they came nearer, and a little voice said, 'I have done it. Now I am in the basket, pull me up quick.'

Alas! they were too quick. In the very middle of the operation, a bell, known to be Dr. G.'s, was heard to ring violently. The boys started, and jerked the cord. Gerard too started, and in the start probably destroyed his balance, for the next moment the bucket tipped over, and the poor little boy was heard to fall upon the hard paved walk under the window.

A cry, a loud, impressive cry of distress burst from all the boys at this calamity. Not one was found mean and selfish enough to think of further concealment. Some of them ran to Dr. G.'s door, loudly proclaiming the whole sad story, and imploring him to come to the aid of the sufferer.

Warren, meantime, and Mowbray and others, darted down stairs, unlocked the door, and were presently at the spot, where bright in the moonshine, lay poor little Gerard, stunned at that moment, but soon to awaken

to consciousness and suffering. I saw Warren wipe away the big tears that ran down his cheeks and forbade his utterance, as he stooped down and took the child's hand in his—and I wept myself like an infant. Mowbray was the most self-possessed. He gently raised the poor boy, and carrying him into a room where he knew there was a couch, laid him upon it, and waited Dr. G.'s further orders.

Dr. G. presently came. How we looked at him, striving to read in his countenance what he thought! Punishment! Good heaven! what punishment could be like this! Oh! how willingly would any of us, I believe, have borne tortures, could we thereby have secured the life and well-being of this little boy! and what a blessing it was in that moment that Dr. G. was one who could understand this and pity us! Rebuke, reproach, what is called lecturing the culprits, were alike distant from his thoughts. He saw the strong, deep impression we had received. He wished, if possible, to turn our remorse into a useful channel. Any thing we could do that was not an annoyance to the sufferer, we were allowed to do. One ran for the surgeon, another was dispatched on some other necessary errands, others supported and watched the patient. Before the surgeon came Gerard had opened his eyes. Dr. G. seeing this, made signs that only one or two should show themselves to him. He looked bewildered, and seemed as if trying to remember what had happened; then attempted to move, but then, poor fellow! burst from him a cry of intense pain, which I shall never forget. It thoroughly awakened him, however, and then it was that we found him the same gentle, affectionate, generous spirited child in his hour of suffering as in his better times. He looked from one to another, calling us by name, holding out his hand to us, as we hung over him, and thanking us as we wiped the perspiration from his brow, or strove to place him in a more easy posture. And I remember he looked really relieved when assured by Dr. G. that he was not *very* angry with us.

When the surgeon examined him, which was a painful trial, he looked very grave, but said nothing before us. We soon however learnt that his chief cause of apprehension was from the child's evidently delicate constitution. One leg was dreadfully fractured, and there was a severe contusion besides. Supposing, as Mr. W. thought very probable that amputation might be deemed necessary after a time, the question was whether there was sufficient strength to bear it.

I said that Gerard had a positive papa. I fear he was a man of harsh, unfeeling character, unable to understand or do justice to his little boy's sweet yet lively disposition. As Gerard was an only child, he had settled in his mind that he must at all events be sent from home very early, in order to avoid the danger of being spoilt. In one respect it was perhaps better; being severe himself, he might have injured his boy irreparably; but we had soon occasion to think that he could not possibly have understood the character of his wife, who seemed to us school-boys such a woman as we had never before seen, and hardly believed we should see again, our own mothers always excepted. Both parents came on Dr. G.'s summons, but the father's visit was happily short. Finding that the sur-

geon considered it unsafe to move the child, it was necessary to yield, and the mother received permission to stay and nurse him.

I think, in spite of all suffering, this time was a happy one to Gerard. He had never, perhaps, so truly enjoyed his mother's presence; for, at home, there were fears of the father to set against his happiness with her. He went on pretty well too,—and we were all in hopes the worst was over,—but the surgeon did not say so,—he did not think so. From the first he had disliked some appearances which we did not understand. And one day, when Mowbray and I went into the sick room, we saw that Gerard's mother was struggling with herself, and that Gerard himself looked unusually grave. He begged her to go into the garden for exercise, and, as soon as she was gone, told us that his mother and Mr. L. had both been talking to him very kindly and telling him what must be done before he could be well; that he must lose the bad leg, and that Mr. W. thought the sooner it was off the better. The little boy's voice faltered while he told us that he believed it was to be done to-morrow.

Our hearts ached for him and for his mother, when we heard this; and again sorrow and shame for our own part in the matter, made us feel abashed in the presence of our poor Gerard. But it was plain that all we could now do for him was to cheer and support him as far as possible, and we exerted ourselves to the utmost. For some reason, I now do not remember what, I was obliged to be absent at the time when the operation was performed, and for a day or two after; but Mowbray told me how nobly our little man bore it. He said that the morning of the trying day was the most painful part; that it was plain he had been thinking much of it the night before, and his pillow was wet with tears. After breakfast, however, his crib was drawn as usual near the window, but he did not lift up his head to see whether any new flowers were come out on his favourite cistus, nor did he ask for the *Æolian* harp to be fixed as usual; and when his goldfinch began to sing, he turned away and said he would rather not have it in the room just then.

His mother saw that the time was come when she must soothe and support him,—and she bent down gently over him and told him who was *her* comforter and she hoped He was *his* too.—‘Mamma!’ said Gerard, after a few moments’ silence, ‘if you please do not say any more, I will try and bear it as well as I can; only mamma I have been thinking of you, and how you will feel to-morrow at this time, if it please God I should die.’—His mother was not prepared for this, and Mowbray said all her fortitude seemed to forsake her, while the child's, on the contrary, from that moment rose. It seemed as if love for his mother had inspired him anew; and when the surgeon came he spoke even cheerfully to him. His mother was allowed to be present at the operation, and who can tell the comfort it was to Gerard. Mowbray, too, bore it, ‘like a martyr,’ M. W. said, but he thought it his duty, and he did it. It was skilfully performed and sooner over than they had expected.

Gerard's recovery was slow, and the long confinement had a bad effect on his health. He did, however, so far recover as that he had some years of comfort; and in spite of his sad calamity he was always cheerful and

happy. If we had had no cause to reproach ourselves we should have felt nothing but admiration in witnessing the series of good and useful deeds by which he fulfilled the purposes of a long life in a few short years. As it was, there was no one, I sincerely believe, among his schoolfellows who could ever hear his name without a pang; and now, though he has been in his grave these twenty years, I believe the most impressive lesson most of us have had in the course of our lives has been *that* we learnt from our intercourse with little Gerard.

E. T.

THIS GLAD, GLAD HEART OF MINE.

A song from the wild, wild wood,
 A foam-wreath from the sea,
 A breath of the summer breeze,
 A leaflet from the tree,—
 Bring me the gay young branches,
 Where bind-weeds closely twine,
 And wreath them round to brighten,
 'This glad, glad heart of mine!

Oh! sweet is the sea-waves' song,
 Greeting the rocky shore,
 Murmuring itself to rest,
 When winter's storms are o'er;
 And blest! thrice blest! the voices
 Which hail their native clime;
 Then bring them here to brighten
 'This glad, glad heart of mine!

Yet more, still more of gladness,—
 Hark! children are at play—
 Their tones call back the hours
 When I was wild as they.
 Then catch their joyous laughter;
 Their bright eyes fearless shine:
 Oh! bring them here to brighten
 'This glad, glad heart of mine!

There! heap these joys together,
 Such treasures still are ours;
 Then strew them o'er life's pathway
 Hide all the thorns with flowers;
 Past years, give back your blessings,
 With present joys to 'twine,
 Memory, come thou, and brighten
 'This glad, glad heart of mine!

A.

BEARD'S COLLECTION OF HYMNS.

To the Rev. J. R. Beard.

DEAR SIR,—It may give you pleasure to know that your Hymn Book is approved by many excellent devout Trinitarians, who consider it a beautiful manual of public and private devotion. If it should obtain circulation amongst our Orthodox brethren, it would probably do much towards removing their impression that Unitarianism is a cold, heartless system,—incapable of exciting or nourishing that devotional spirit which would find appropriate expression in the glowing strains of poetry. It would also rescue Unitarians from the disgraceful necessity of borrowing from Orthodox writers, and of tampering with their devotional poetry, before they can praise in fitting language the great being whom they worship.

But whilst it is most encouraging to contemplate these probable results from the publication of your hymn book, it is discouraging to find a lady of our own denomination—herself a writer of beautiful devotional poetry, express her opinion that it is not 'likely to be used in public worship, to the exclusion of our long cherished hymns of Orthodox origin.' In that remark, she seems not to have done justice either to the book, or to that denomination of Christians for whose use it was especially intended. Miss Taylor complains (and most justly) of any unnecessary departure from the original text, and yet how few are the Orthodox hymns which can be used by a sincere Unitarian in his worship of God, without some alteration! Few, very few of these long cherished hymns appear in our collections as they were *first* written; and yet Miss Taylor supposes that Unitarian congregations would continue to prefer those hymns, notwithstanding the unwarrantable changes which have been made in order to adapt them to Unitarian worship, rather than employ a collection which contains nothing at variance with the sincere convictions of their own minds, and includes the exquisite devotional poetry of Barbauld, Roscoe, Bowring and others, not inferior in harmony of numbers, nor in piety of sentiment to the hymns of Watts, Doddridge, Wesley, or Merrick. The compositions of these devout men cannot be too dearly cherished. Let them retain their place in our closets, where, whilst our hearts respond to the holy sentiments in which we all agree,—we may with impunity adapt them to our own opinions where we differ from them. But let us not employ them as a *public* expression of our religious feelings, if we can find others which express those feelings more faithfully. It is not acting with perfect uprightness to do so.

We know the time will come when these great fathers of holy song, will with us, and with 'that multitude which no man can number, of all nations and kindred, and people and tongues join in *one* hymn of thanksgiving, and praise to Him who sitteth upon the throne for ever and ever.' But whilst we remain on earth, let us each praise Him with that form of words that most faithfully expresses the sentiments and feel-

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ings of our own hearts. You have enabled Unitarians to do this better than they ever could do before by the publication of your excellent hymn book ; and for this service as well as for many other exertions in the cause of Christian truth, you merit their grateful acknowledgments, and will meet I trust with their cordial support.

I remain, dear Sir, your sincere friend, M. D.

CRITICAL NOTICES.

Horæ Poeticæ ; or, Poems by a Retired Physician. London: Simpkin, Marshall and Co.

THIS volume opens with an invocation to the poets—of which it were difficult to say more, than that it is an affectionate acknowledgment of the happiness which the writer has found in living in companionship with their creations. A professed thanksgiving, there is in it an unconscious overflow of gratitude as in the appropriate usage of the pronoun—‘*my Rogers,*’ ‘*my Cooper,*’ ‘*my Shakespeare,*’ as if the writer after a long absence, had flung himself into the embrace of a friend and benefactor, to pour forth the unchecked expression of his love and gratitude.

In the verses ‘*Lupset Cottage,*’ there is a fine preference of the melodies of nature to all vocal and instrumental music; but the preference itself, rather than the mode of expression, discovers the writer’s instinct for poetic contemplation.

‘To me far sweeter ’tis to hear,
The fall of waters murmuring near,
Than Catalani sing.
To me more welcome is the lay,
Of linnet warbling on the spray,
Than Paganini’s string.

The Elegy on the death of Rousseau, is the best poem in the volume, always excepting ‘The world as it shall be;’ to which latter, however, the author with a commendable honesty, disclaims all appropriation. It is an agglomerate or Christmas pudding, made from the wealth of the stalls of Cowper and Shelley, with here and there some spice from Campbell’s Pepper-box.

In the Elegy to Rousseau there are some stanzas which awake a tender echo in the heart.

‘O’er nature’s loveliest scenes his magic pen
A lovelier lustre threw—a deeper bloom
Crimson’d each flower—and every grot and glen
Vocal with love exhale a fresh perfume.

‘Fanned by the breezes of his favorite isle,
As the lone bark skimmed lightly o’er the deep,
Oft would he wildly gaze and strangely smile,
And rapt in thought forget almost to weep.’

The verses to Cleone have in them such tenderness of idea and pathetic modulation, that if she give no symptoms of impassioned inspiration—and ‘the fruitful river in the eye,’ there awaits her in modern song the notoriety of that ‘*La belle dame sans merci*,’ who broke the hearts of the provençal Troubadours.

‘Oh! who with apathetic eye,
Can view yon bright cerulean sky,
Or trace the windings of this vale
Of living verdure—and inhale
The floating balm, the odorous breeze
Wafted from flowers and blossomed trees ?
Yet fairer, brighter, still the scene would be,
Were but Cleone here to gaze with me.’

One other poem we must note with special observation. The subject is the result of the late election at Wakefield: and here our physician, with his hand on the distempered pulse of the town, rises into a just strain of moral indignation. He assures the patient that her disease will not prove fatal, but that there shall come a period of convalescence—of contrite tears and sincere repentance. We hope the doctor has herein given us the right prognosis, for we too mourn over that abasement, which has fallen upon a town famous all the world over in that incomparable story, ‘The Vicar of Wakefield.’ It would have been in fine keeping with this reputation, that it had on the late great occasion covered itself with the glory of political integrity. Many hearts are there in it which throb at the march of social progression, who have faith in man’s capacity of indefinite improvement, who are ready, we trust, to suffer the loss of all things in the reconstruction of the entire form and structure of society. But the want of union and indefatigable activity ruined all. If among one party of Dissenters theological antipathy abated their zeal in the greatest of causes, we lament their misconstruction of the free reformatory spirit of Christianity, and are astonished that men who affect a peculiar zeal for the spread of the religion of the heart, could not forget varieties of religious opinion, when by such forgetfulness, they would have helped to overturn the religion of formality. The late member has made his own deduction from the divine records, and adheres to it, as one who believes it to be the true doctrine; and if it be the test of the possession of the heart of a man by Christianity, that he be ‘just, generous and humane, a bounteous giver, gentle, peaceable and easy to be entreated;’ that he be in all domestic and social relations, the impersonation of meekness and benevolence; that in public life he be conspicuous for integrity; then was it their duty to religion itself, to adhere to the man who sought to be their representative, because he sought to be the benefactor of mankind.

We recommend these poems to all who have and who have not ‘the vision and the faculty divine,’ to all who have listened to Pan piping among the bulrushes, and who have had glimpses of ‘satyrs with cloven heel,’ or who have waltzed with the muses on the green slopes of Parnassus; to all who can with Shylock put in a claim to the common attributes of humanity. Here the young may find the collective wisdom of an old head; and the old, the sensibilities of a youthful heart; the lover a coup-

let to soothe his tender malady; the man of philosophic melancholy, the sympathy of a kindred nature; the gay man a passage riant with a triumphant bacchic joviality; the grave, the severity of didactic exhortation; the gentle-hearted, the revelation of a most benevolent individuality; people of every age and condition a word for present use or future exigency.

T. C.

WAKEFIELD.

Observations on the Preservation of Health, by John Harrison Curtis, Esq. London: Henry Renshaw, 1837.

IN proportion to the increase in our knowledge of the means by which the material universe is governed, is our conviction strengthened as to the permanent and undeviating character of the natural laws. The astronomer and the chemist, one dealing with matter in the mass, the other with matter in the atom, predict of the future with the confidence of certainty. The ordinary actions of life are carried on with that perfect reliance upon a definite succession of events, as proves that all men practically believe in a pre-ordained plan, controlling the phenomena of the universe. Man the climax of the creation, in whom the most noble results of the creative power are manifested, offers to the enquiring mind the most perfect example of subjection to the natural laws. Mighty as he is, when compared with the rest of animated nature, in the exuberance of his power he is bound down by the iron hand of his Creator,—and the moment he attempts to shake off his dependence, his strength fails him. This has been the theme of the wise in all ages, but they only have theoretically as well as practically acknowledged it. Strange to say, even those have paid almost exclusive attention to the mental and moral, neglecting remarkably the physical laws which have reference to man. Metaphysical and moral systems have been rife since the days of Plato and Aristotle, but it was reserved for a much later era to bring forward systems of hygiene. This field of literature has been uncultivated to any extent till within the last few years,—but to the credit of the present age, be it said, the labourers are now numerous and successful. Medical authors of eminence have at last come forward, and in a popular style advocated their views to an intelligent public, and the eagerness and attention with which their works have been received, proves how great a desideratum such writings were.

It is a startling fact, which but few thoroughly appreciate, that the man who neglects the means by which his health may be preserved, commits a positive crime in the eyes of the deity, and is punished as a criminal by the infliction of disease. It is from not understanding this fact, that men who keep the moral, but neglect the physical laws, wonder and seem almost to complain, as though they were treated unjustly by the deity, when afflicted by sickness. They appear to imagine that obedience to one set of laws, ought to exempt them from any punishment for violating the other; and then when they discover their mistake, console themselves by believing that earthly existence was intended by the

deity as a state of misery and trial, and that the more wretched they are made here, the greater will be their heavenly joys hereafter. They do not seem at all to understand that punishment is the intended consequence of all violations of the laws of God, in other words of sin; and that this very punishment is ordained to correct the particular crime to which it succeeds. The influence of their absurd dogma is now more widely spread than many imagine; and the ordinary excuses made by those who systematically neglect their health, always savour strongly of it. Some are thoughtless in this particular, under the idea, that after all that can be said, this is a very temporary state of existence, and our object here ought to be to prepare ourselves for the spirituality of a future state. Whilst we admit of the general truth of their proposition, we would advise its authors to bear in mind the intimate connection between man as an animal and man as a moral and intellectual being. How is it possible for one, whose body is always the victim of disease, to be in a fit frame of mind to contemplate the calmness of a happy futurity. His feelings and thoughts are too much jarred by the present, to allow him to think of the future, with a proper degree of religious confidence. It is firmly believed by some that in the present artificial state of society it is utterly impossible to preserve a sound state of body, although there are constantly under every man's eyes examples proving directly the reverse,—examples which exhibit men who have the resolution to withstand the temptations of luxury. The *real* ground of the objections of the majority to systems of hygiene, consists in this: that too much self-denial—too much temporary sacrifice for future benefit, is required by them. This is the secret, though unavowed cause of the universal neglect of this important subject, at a time too when of all others we ought to be doubly guarded against the abuses of a high degree of civilization. We do not pretend to say that hygiene is the great panacea which is to obliterate disease from the surface of the earth, and restore the golden age to the world; but we do affirm that it will correct many of the physical evils of existence which are now the bane of human happiness.

On this ground we introduce to our readers Mr. Curtis' 'Observations on the preservation of health,' as we have before done those of other authors on the same subject. Since we have already in a former number examined a book of this class in detail, it will be unnecessary now to go over the same ground again, especially as there is nothing particularly new in Mr. Curtis' work. Its principal recommendation consists in its being small, concise and cheap; those that had been already published on the same subject, being of too high a price, to be very extensively circulated amongst those classes of the public which stand in most need of them. A cheap, yet complete manual was therefore a desideratum which Mr. Curtis has well supplied. The arrangement of his matter differs from any that we have yet seen. Instead of taking each function in succession, and treating of it separately, the author takes each epoch of human existence, infancy, youth, maturity, and old age; presenting to the reader a *coup d'œil* of the state of the different functions at each of the several periods. This plan has some advantages over the other, and per-

haps for a popular work is the best, although that adopted by his predecessors will at all times be preferred by the scientific enquirer. We do not consider a want of novelty in the materials of the work,—a defect of moment, for Mr. Curtis has properly observed, that his object has not been ‘to start original speculations,’ but to lay a plain statement of the truth before the reader. In all works, but especially in those which have a practical bearing, ‘the true’ is of infinitely more consequence than ‘the new.’ Those who have been long engaged in the search after truth, will readily acknowledge that the morbid craving after novelty which characterizes some minds, is a sure bar to the advancement of knowledge. We can, after an attentive perusal, confidently recommend this manual to our readers, especially to that portion of them which consists of those who as mothers exert the most powerful influence over the early education of their offspring. We have met with no work on health, which we consider so well adapted for circulation from the libraries of the working classes, both on account of its length, its matter, and its price. These were three objects which its author seems to have set before him in the composition of the work,—and we consider that his attempt has been successful. We dismiss it with our best wishes for its ample circulation.

T. D.

WE are glad to learn that Mr. JOHN WILSON, author of the *Scriptural Illustrations of Trinitarianism*, is preparing for the press a work consisting of the Concessions of Trinitarians to the truth of the doctrines of the Simple Unity of God, the unqualified Subordination of Jesus Christ, and the Impersonality of the Holy Spirit considered as distinct from the Father; and we are requested to say that he will feel obliged to any friends who may be in possession of extracts from books deemed orthodox, favourable to his design, to forward them to him at the *Guardian office*, Manchester; or to direct his attention to such Trinitarian works as contain observations consonant with the opinions and the interpretation of Scripture held by Unitarians.

CHILDREN’S BOOKS.

The House I live in; Popular Illustrations of the Structure and Functions of the Human Body; founded on a work by Dr. Alcott, an American: edited by Thomas C. Girtin, Surgeon. London: John Parker.

‘THE House I live in,’ is a catching title, and we will say the work is as good as its promise. It is clear, concise, occasionally striking—not certainly abounding in original lights, but dressing up its old things in bold forcible language. Take as a specimen the following passage on ‘the uses of the hand.’

‘Small as this member of the frame is, it is a part of the utmost consequence. Without it, the farmer could not sow his grain, or plant his corn, or weed it, or hoe it while growing, or collect it when ripe: nor, if it were grown, could the miller grind it, nor the baker make it into bread. Neither could we raise any thing to eat in its stead. We might get on

for a few years with what is already raised, but what then? The roots and fruits which grow without cultivation, I mean without our labour, would not last very long, for ourselves and the thousands of beasts and birds that feed upon them. Do you say that if we could get nothing else to eat, we might kill and eat animals? But we could not catch them. How could we? Besides all this, the tailor could not make us clothes, nor the hatter and milliner hats and bonnets, nor the shoemaker boots and shoes. * * * In short, we could do nothing long to any purpose; but after gazing awhile on each other's starved and emaciated frames, we should all lie together in one common tomb; and that tomb would be the surface of the earth, arched over with the blue canopy of the heavens; for nobody could be buried.

Some may think this representation exaggerated. "We should not be such helpless creatures," you may perhaps say. "Why, there is a story I have seen about a Frenchwoman, who was without hands, and yet she could do a great many kinds of work, and even *write, draw and sew.*" Yes, and the story was undoubtedly true. I have heard stories like it before. I have heard of a man in the same condition, who could write with his breast. His pen was fastened to a girdle, and then he could dip it in the ink and write very well with it. But these are extraordinary cases, and the individuals could not have made for themselves their pens or pencils to write or draw with, the needles to sew with, nor could the man have placed the pen in his girdle.—(P. 51.)

Caroline Mordaunt: by Mrs. Sherwood. London: Darton and Harvey.

WE may be wrong in designating 'Caroline Mordaunt' as a child's book. It is rather a non-descript; but it will probably be given to many orthodox young people, and deserves notice. Mrs. Sherwood has lost none of her freshness and spirit in course of years. We know few who pour-tray a great variety of characters in a more life-like manner: the misfortune is the unvarying and, to our minds, singularly uninteresting character of the winding up of her stories. It happens continually that some close and mysterious child or grown up person, after having for some time excited a good deal of surprise by various eccentricities, &c., is discovered to have been all the time labouring to evolve some extraordinary piece of divinity, and you are made to infer that the possession and comprehension of *this* is the joyful consummation of her happiness. Never, perhaps, have the piece of knowledge and the being by whom it is acquired, appeared to us so ill-assorted as in 'Caroline Mordaunt,' where 'a babe,' as it is represented, ('for in years, and the infantine expression of her sweet calm countenance, she was as a babe,') is exclaiming with the utmost fervour, 'No, no! Miss Mordaunt, my heavenly Father predestinated me, with thousands and tens of thousands, and thousands of thousands of lost and undone creatures like myself, to glory before the world began: and provided justification and sanctification for me in the death and merits of his son, who is at once both God and man, before I entered life; and, being entered, he revealed his son to my soul, and made me to be assured not only that I am justified, but also that I am

sanctified; therefore I know that I am redeemed, and that I possess a life-eternal, and that nothing can snatch me from my Heavenly Father's arms.'—And this *child*, taught, be it observed, only by her Bible and prayer, is afterwards made to explain and instruct her governess in this and other doctrines of Calvinism, which alone had brought peace to her infantine heart. Gracious heaven! that the hard and artificial labours of the theologian should come to be represented as the simple strivings of a child for peace;—that so good, so useful, so benevolent a woman as Mrs. Sherwood, should have studied children thus out of books; should have allowed the result of her own matured studies to come before her as untutored inferences which a babe might draw from the scriptures.

Live and Let Live; by Miss Sedgewick. London: Green.

THERE is refreshment in the name of Miss Sedgewick. How stirring is the strain of her writings! No laboured dull morality; no busy inculcation of 'views.' Examples of all sorts of conduct, of all variety of ways of thinking pass before you: each well defined and throwing in its appropriate lesson; and each tending, though in ways imperceptible, to deepen our convictions of Christian truth, to win us from sloth and selfishness, to induce a pious and wise confidence in the promises,—to warm, soothe and cheer the Christian's heart.

'Live and let live,' (we cannot admire the title,) is a delightful tale. We took it up with a little prejudice, even though Miss Sedgewick's; not liking the idea of a story headed by a maxim, though by no means inclined to quarrel with the maxim itself; but have seldom been more charmed. May the authoress write many more such.

Spain Yesterday and To-day. London: Darton and Harvey.

THIS is not a new book, but it is a correct and not uninteresting account of Spain. The style is somewhat formal indeed; but there is no want of material, very well arranged, and we believe it has already found considerable favour in the eyes of young people.

THE DOMESTIC MISSIONARY.

LONDON DOMESTIC MISSION SOCIETY.—(*From the Missionaries, Reports, presented March 1.*)—*Spicer-street, Spitalfields.*—Number of tracts distributed in the last month 200; children in the day-school 118; in the Sunday-school 315—average attendance 166; average attendance on the Sunday evening religious service 90.

Much of the past month has been very similar to the former one, except that the continuance of severe weather has occasioned additional sufferers and increased suffering. Happily however I have been enabled to repeat my small donations of coals and bread, and to afford some as-

sistance to those added to my list. The benevolence too of friends, known and unknown, has enabled me to 'clothe the almost naked with a garment,' to afford to shivering age and almost deserted infancy and youth, a little comfort of this kind at a cheap rate.'

Disease and death have continued to make their inroads, and their attendants, poverty and sorrow, have been deeply felt. There is one stage of suffering in which a little timely aid is of great value. I mean when disease has been conquered and convalescence has commenced, and would proceed rapidly if the poor sufferers could only partially comply with the medical man's advice,—'now you must *live well!*' It is just then that relief is most efficient. It will greatly assist the efforts of nature, relieve the cravings of a returning appetite, and open a spring of gratitude in the poor man's breast, the good effects of which may abide with him for a very long time. This I have with pleasure witnessed.

I am happy in reporting that a suggestion mentioned in December last, has now been realized. The gentlemen alluded to have commenced their voluntary and valuable services. Classes of boys and girls of the elder Sunday and day-scholars have been formed, who receive instruction in reading, writing, arithmetic, &c. on Tuesday and Friday evenings. I am also happy to add that one or two of the gentlemen have visited some poor families.

A lady's donation has enabled me to purchase a few pairs of blankets which are lent to deserving persons, to be returned if required in April. They are marked D. M., and in each case some responsible person has become surety for their safety.

I acknowledge with gratitude the liberal manner in which some individuals have responded to the late appeal of the committee to the benevolence of the affluent on behalf of our poorer brethren. Money and clothing have come in from various sources, which, but for that appeal, we should not have seen.

I will just mention a recent circumstance which greatly surprised me. I heard a very learned gentleman and liberal Christian! assert that Sunday-schools were worthless, or worse than useless,—they were great evils, as the knowledge which they imparted to the poor was really pernicious! What deplorable ignorance of the real state of things does such an assertion evince! Happily the opinions of learned recluses are not much known, nor are they of much weight in the world. What do their reserve and apathy do for the reformation and enlightenment of the people? In what a state would the mass of the people be, but for the zeal and exertions of the less learned, and the humbler institutions in which they are engaged; one of the most efficient of which, in a moral and religious view is the Sunday-school.

R. K. P.

HALF-MOON ALLEY, CRIPPLEGATE.—Number of visits paid in the last month 328; tracts distributed 350; children in the day-school 55; in the Sunday-school 124, average attendance 78; average attendance on the Sunday evening religious service 40.

The late winter has been a period of great suffering. I have seen more

I H

want and destitution than at any time since I have been a Missionary to the Poor. Many have I seen who day after day are struggling to exist, to obtain sufficient food to keep themselves alive, under circumstances in which it might be doubted whether life was not a misfortune instead of a blessing. I am almost afraid that I shall be thought guilty of exaggeration, if I describe some of the scenes of misery I have witnessed. I know that those who only see London through the medium of its great streets can hardly imagine the dark abodes of poverty and disease hidden in its courts and alleys. The instances I shall give are not the worst perhaps that might be found, but are taken from among many of a similar nature.

An old woman who sells pincushions, iron-holders, and similar articles in the streets, has gone out many mornings during the very cold weather without breaking her fast,—having no food, firing, or tea; and thus she has remained nearly all day. I have seen her, when those who are well-fed and clothed have been shivering, tottering along, her limbs almost unable to support their weight. It may be said, ‘she would be better off in the poor house.’ She might in some respects; but in the summer she is in more comfortable circumstances; and this, she says, is the worst winter she ever suffered; besides, she has a daughter depending on her, and a grandson who earns about four shillings a week. The boy she is much attached to—she could not bear to part from him—and who would wish to violate one of the holiest feelings of our nature?

Another family I visit where there is a man, his wife, and four children, who have been for the last three months in a state of poverty, below which I conceive it is impossible for human beings to exist. For some part of the intensely cold weather they lay without a blanket to cover, or fire to warm them. A Quaker gentleman gave them blankets, which have since been pawned,—nor can they be blamed for it,—the wan and sunken cheeks of the children proclaim that famine was the cause. Every article of clothing that they had has gone in the same manner. It is useless when the poor are in this stage of destitution to supply them with clothes alone,—they will be parted with for food. This is generally done unwillingly,—much is endured first,—but hunger presses, and garment after garment goes, until their owners are nearly naked. I have known a pair of child’s shoes pawned for three-pence to buy bread.

It is sometimes thought that only the improvident and dissipated get into this state; but such is not the case; the most industrious and frugal are exposed to, and often suffer these reverses. Sickness and want of work will cause the savings of two or three years to be expended in as many weeks. Indeed if it were not for the assistance which the poor render to each other, there would be many more cases of positive starvation. It is amazing how much is given away by the poor, not in money, they have it not to give; but they share their meals, their coals, and if a neighbour has lost a room through not being able to pay the rent, even their bed. I met the other day with a woman, whose family have hardly more than one meal a day, busy in assisting and obtaining assistance for a family in the same house still more wretched.

It must not be imagined that what I have said would describe the whole of the district,—some in it have had full, others partial employment during the winter. I hope in my next report to be able to give a more cheering account. The schools have already increased; since the frost broke, there has been much illness and several deaths. Two or three children have died of small pox,—I was much pained by the loss of one of these, a fine intelligent little boy, who had been a pupil in our schools for some time. Had it not been for some money placed at my disposal his parents would have been unable to bury him. My services have been required several times to offer religious consolation to the sick, and I feel in performing this duty I am furthering the highest object of the mission.

W. V.

MANCHESTER UNITARIAN VILLAGE MISSIONARY SOCIETY.—

Who is there that has not heard of John Ashworth, of Rossendale, and of his unwearied and persevering efforts, amidst many difficulties, to spread the cause of truth and righteousness amongst his fellow men. How cheering must it be to him, and how encouraging, to witness the present state of the congregations, amongst whom he has so long and so successfully laboured. The following is copied from his own recent report, to the village Missionary Society :—

‘ I do not know whether it is known by the committee that I preached at Burnley and Padiham, after I left the Methodists, and both before and after I became a Unitarian, to a part of the same people that now attends the service. It is at least twenty-nine years since I first visited these places as a preacher. For the space of twenty years or more I went to Padiham once a month, on the Monday night, and from thence, for several years, to Burnley on the following Tuesday night; at this place they were more intelligent and cautious, but less zealous than at Padiham; at the former place they are not now more in number than they were twenty years since; at the latter they are at least five times more. I remember the first time I preached at Padiham, I stood on a little stool at the corner of a house in the open air; the last time I stood in a good pulpit in a good chapel with a good gallery in it, and addressed 200 full grown attentive hearers.

‘ In all these places at least for awhile, it is among the poor, and the poor only that Unitarianism will spread. Those who possess property, have neither mental courage nor independence sufficient to dare to look or enquire. Separated from their cast in country places, and especially by a difference in religious belief, they feel themselves of no importance, and to stand for nothing. Hence it is that those who attend Unitarian worship in a large town among their own class, when removed to a place where a few poor Unitarians meet, never associate with, nor own, nor help, nor know them. It is the poor, at least where I move, who have courage to look, and enquire, and be singular.’

We can conceive, however, how painful it must be to Mr. Ashworth to be the witness of so much suffering and distress as at present exist

amongst the hand-loom weavers around him. We again copy his own words. The smile which his humorous account of the spread of Owenism may create, will be changed into a feeling of pity and compassion for those whose sufferings he so forcibly describes, and on whose behalf he would so feelingly appeal to the sympathies of his fellow-men.

‘At Padiham Unitarianism has pretty firmly fixed her foot; but she has her enemies to contend with. Poverty, a mighty giant and cruel despot, has nearly encircled her, and cut of a considerable portion of her supplies. This has made a deep impression on her garrison. There are, however, some old veterans within her walls that have held long and dreadful conflicts, with this ugly and powerful monster, and who, I am sure, will not be dislodged from their fastnesses. They may perish by famine, but even then, they neither submit to the enemy, nor are conquered. Some raw troops, who had put on the uniform of the company, have been very much dismayed by this powerful antagonist; and while labouring under their trepidation, pinched with want, and anxiously looking out for supplies, they met with a recruiting officer of the name of Owen. I believe he made them offers; and never were offers better suited to heal wounds which merciless poverty had inflicted upon young troops. The offers are, that enlisting under his banners, he will completely protect and defend them from the attack of this stomach-pinching monster; they shall never again be reached by any of his painful darts, nor even see him any more; they shall be settled and united with an affectionate brotherhood, in a country fertile as Eden; yielding all kinds of fruit in large profusion, requiring comparatively little labour; they shall be well fed, well clothed, well lodged; and they are to be as happy in mind, as well fed in body; nor temptation, nor trial, is to assail them; for, says this officer, where want is not, temptation and trial cannot come. I suppose too, there will never sit a scowl upon the brow of a wife, nor austerity upon that of the husband. This is just the thing, and these young troops are already apparently happy in the prospect of all this ease and enjoyment, and very eager that others should join their ranks; and they become troublesome in proportion as their Utopian scheme is refused.

‘These two enemies have certainly done some injury to our cause in Padiham. Yet I do not wonder that they should catch at a straw. Sevenpence for a cut of calico: weave one and a half on a day, that is forty-two yards, equal to nine cuts a week, and five shillings and threepence is the wages; but this is more than any one will regularly do. John Robinson and James Pollard, our two good, worthy, now old preachers, with hard working can scarcely reach a cut per day.

‘Oh! that I had the liberty to speak out, and that my voice could be heard by at least one class of Unitarians; I would then call, not upon those who by trade are in a respectable manner providing for a numerous family, and who use all diligence to do this, and who contribute, perhaps, more than they ought, considering their family, and their means to promote truth; nor would I call upon any married man or woman, nor upon those who are likely to become so, and to have families; I would leave these to their own sympathies: but I would call upon our ladies and gentlemen

who, though they seem pleased enough to talk of, yet never intend to enjoy the pleasures of connubial happiness. It is these who have neither wife nor child, and never will have; whose yearly income far exceeds their expenditure; who have honest and good hearts, kind dispositions, and pious affections, who delight to meet their fellow-men in the house of God to worship Him; and who contribute so much at their own place to support this worship. I am sure if this should ever meet their eye, (and I wish it may,) they will not be offended at me for informing them, that there are scattered through the country, a few in this town and that village, poor but rational, sincere and even pious men and women, the principal happiness of whose lives would be derived from hearing the same truths unfolded, which they themselves approve. But these poor people are not able to pay for this enjoyment; and the preachers who would be glad to visit them, are so much oppressed by poverty, that they cannot afford gratuitous visits.

‘I believe the ladies and gentlemen to whom I have referred, have either not heard of this, or have not sufficiently reflected upon it, but will now be anxious to increase their own happiness by aiding, with God’s blessing, to increase the happiness of others.

‘The truth, that is, Unitarianism, is making progress at Newchurch and Rawtenstall; and at the places I have now visited, a large field is open, send labourers, and a plenteous harvest is sure to be reaped.’

The Missionary Society has often cases of distress brought before it, which neither its means nor its objects will allow it to relieve. The following is a very recent case of this description;—it is given in the plain and simple language of one of poor John’s fellow-worshippers.

‘In 1828, being incapable from severe lameness to follow his usual avocation, that of weaving, he began to keep a day school in the Unitarian Meeting House, Astley, for the rent of which, he paid 30s. per annum to the Unitarian Missionary Society. For about two years he went on very well, there being at this time no other daily school in Astley besides his, with the exception of the Free Grammar school, supported by an endowment, the master of which being very cruel with the scholars, caused the children of the poor to be sent to John’s school, instead of availing themselves of the benefit of the charity. At the end of these two first years of John’s schooling, the master of the Grammar School already mentioned died, and a very popular young man was chosen to succeed him; the number of scholars to be taught free was augmented, they were to be chosen annually by ballot, the first balloting left John with seven scholars only. He was, consequently, unable any longer to pay the rent of a room; the Missionary Society’s committee kindly arranged to dispense with the payment of the rent, on condition that he should teach a certain number of the Sunday scholars gratis three evenings in the week. And though by this arrangement he was enabled to get on tolerably for a while, yet, by the commencement of other schools in the neighbourhood, he was gradually reduced to difficulties which it is scarcely possible to describe. There are now six day schools, exclusive of John’s, in the town—

ship of Astley. The master of one of these (that conducted in the Methodist Chapel, Astley Green) actually avowed his intention of breaking down John's school, and went to the parents of some of his (John's) scholars, and offered to teach them free of expense. In addition to all these difficulties, the celebrated Rev. M. H——, minister of the Protestant chapel, in Astley, famous for his exertions to overthrow the Unitarian cause in Astley, established a day school in Astley, the scholars of which were to be taught at one penny per week; and having great influence with his congregation, some of whom were wealthy, and very many in quite easy circumstances, he engaged them to make up by subscriptions into 20*l.* per annum, what the pennies of the scholars fell short of that sum, as a stated salary for the master. Mr. H—— is removed from Astley, but the same school is conducted on the same principle.

'This was the finishing stroke, the extinguisher to John's exertions to gain a subsistence by keeping a school, had it not been that Mr. Duffield, with a few of the Sunday school teachers, came to the conclusion, or rather determination, to set John's school on the same principle as that established by Mr. H——, that is, the scholars to be taught for one penny a week, and what this fell short of six shillings and sixpence per week, the sum John agreed to teach for, to be made up by equal subscription amongst such of the members of the congregation as could afford to spare it. But the members of our congregation, unlike those of Mr. H——, were poor men, and depended upon one of the lowest branches of labour for their existence; and the severe pressure which for some time has prevailed in the manufacturing districts, has unavoidably caused such a falling off in the subscriptions, that they do not average more than one shilling per week, and the average number of the scholars weekly is not more than thirty, so that John's weekly income is not more than three and sixpence, out of which he has to pay one shilling per week for lodging, it is, therefore, unnecessary to say, that without some other arrangement, the school must be closed. He does not want more than a bare subsistence for his labour, and if two shillings and sixpence per week, in addition to what the scholars pay him, could be raised by subscription, he would be enabled to continue his present exertions. Of this, sixpence per week might be reckoned on amongst the present subscribers; two shillings per week would have to be raised by new subscribers, the account would then stand thus: thirty scholars, two shillings and sixpence; subscription two shillings and sixpence; total weekly income five shillings; with less than this he thinks, after paying his lodgings, existence could not be supported. It may be asked what claim has he on the Missionary society? What connection has this day school with the Missionary station at Astley? It is closely connected with it, in a manner that none but those resident on the spot can fully understand; there is a sort of feeling or attraction in favour of the station, kept alive by the day school; the parents, generally, like their children to go to the same place on the Sunday as they go to on the week day; and the parents themselves have, generally speaking, a secret respect or leaning towards the place on that account. Besides this, being a Unitarian, he has the

claim of almost helplessness upon the humanity of the Unitarian public, his lameness having left him unfit for any hard labour, and his eyesight so defective, that he may be truly said to be unfit for almost any thing but his present occupation. He is also of the utmost service to the Unitarian cause at Astley, by performing numberless little services which could not be performed so well if either he or some one else were not always on the spot. And his moral reputation is altogether unimpeachable. Altogether, it may be truly said that he is an object highly worthy of the commiseration and assistance of such of the Unitarian public whose means enable them to prove their claim to the Christian character.'

But we must now speak of another most estimable and worthy labourer in his Lord's vineyard, whose mind like that of Mr. Ashworth's, has merged from the darkness which had previously enveloped it, to the light of Christian truth, and who is pursuing his Missionary labours in the scattered district of Derbyshire, with untired and persevering zeal. The numbers mentioned are exclusively adults. Here again must pity be excited for the sufferings and distress at present existing amongst the working classes. The following is copied from Mr. Robert Shenton's last report to the Society, dated Ashford, March 1.

'DEAR SIR,—The following is the average attendance at our respective stations since my last return. Ashford 41; over Haddon 24; Sheldon 43; Flagg 51. The extreme severity of the weather which in this mountainous and cold district, all but precludes the possibility of attending our public services on the part of the aged and infirm,—together with a want of suitable clothing on the part of others, causes our congregations at Ashford, and over Haddon, to be less numerous than they usually have been at this season of the year. These, however, are but temporary causes, and will I sincerely hope, soon cease to exist, when I have not the slightest doubt we shall rally again,—since it is indisputable that when a cause is removed, its effect will cease. Allowing me to be a judge in my own case, I have reason to rejoice in the success which has crowned my humble labours in what I deem the cause of truth and virtue. That our views are making steady progress, and that in despite of the united and untiring opposition of almost every shade of orthodoxy, our bitterest opponents will not affect to deny. It is not, however, in the progress of our mere doctrinal opinions that I rejoice, since mere opinions abstractedly regarded are of comparatively little value, as it is quite possible for men professing the purest form of Christian faith to lead the most immoral lives; whilst those who entertain very erroneous views of Christian truth practice every virtue which adorns the Christian character. I rejoice rather, therefore, in the salutary influence which our doctrines are exerting on the feelings and conduct of those who have cordially embraced them, in restraining their evil passions, in correcting their vicious habits, and exciting in their minds a thirst for useful knowledge, and thus securing the elevation of their moral and intellectual character, and as a consequence, freeing them from those direful moral evils which are the constant attendants on a life of vice, and introducing them to a participa-

tion in those purest pleasures and sublimest joys, which are the present rewards of virtue. You are aware that I removed a short time since from Ashford to Cressbrook, and which, in fact, was requisite, as I am now engaged in conducting the school which Mr. M'C—— has opened in connection with his mills. Since my removal hither I have consented, at the request of several respectable persons who had been my occasional hearers at Ashford and Sheldon, to conduct a religious service once a fortnight. I commenced on Sunday evening, the 18th of February, and though the notice was any thing but general and the evening most unfavourable, the place was completely crowded. The discourse, which was on the design of Christian Missions, was heard with marked attention, and if I am correctly informed, gave great satisfaction. I have since conversed with several who were present who concur in thinking that much good will be effected. When you learn that there is no place of worship within 2½ miles, you will no doubt consider it a very suitable field for Missionary labour. Whilst the moral character of my hearers is such as affords me sincere pleasure, the physical condition of some of them calls forth my tenderest sympathy. In consequence of the very great depression of trade, and the unusually hard winter they are suffering great privations. In my pastoral visits to them, I read in their tattered garments and haggard countenances many a touching tale of woe. In fact, had not the stream of private benevolence flowed with more than ordinary copiousness, their condition would have been most appalling, and those who are truly acquainted with their state will not consider me at all imaginative in applying to them the heart stirring lines of the poet—

“Sore pierced by wintry winds,
How many shrink into the sordid hut
Of cheerless poverty.”

In these trying circumstances, how gratifying it is to hear from their lips the language of Christian resignation displaying its benign influence in their life, and thus imitating the conduct of their great exemplar.

We had hoped to announce in this number an arrangement for the continuance of The Christian Teacher under different Editorial management, and with the change from a monthly to a three monthly issue;—but circumstances have delayed the negotiation. We feel personally obliged by the kindness with which friends in different parts of the country have urged its remaining under its present auspices,—but this is not possible with the actual sale, except on an increase of the price to eighteen pence a number, or a proportional diminution of the amount of matter. Our final decision will be announced in the number for May.

TO CORRESPONDENTS.

Communications have been received from J. C.; C. B. R.; O.; and G. H.
The words in *Mary Campbell*, page 165, line 22—I shall lie down with the patriarchs of the infant world—should have been printed with inverted commas, being a quotation from Bryant's ‘*Thamtopsis*.’ ‘*Socialism*,’ being a reply to what never appeared in our pages, cannot be admitted. The Manuscript shall be sent to Messrs. Forrest and Fogg's, Market-street, Manchester,
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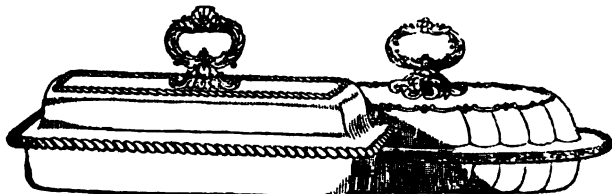
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Communication, Books for Review, Advertisements, &c., to be addressed to the care of the Publishers; or to Neville Wood, Esq., Campsall Hall, near Doncaster.

* * No. XVI., commencing Vol. III., appeared on January 1st., 1838; No. XVII. will be published February 1, 1838.

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MANCHESTER UNITARIAN VILLAGE MISSIONARY SOCIETY.

The ANNUAL SERMON on behalf of this Society will be preached in Cross-street CHAPEL, on SUNDAY MORNING, May 13, by the Rev. JACOB BRETTELL, of Rotherham, and a Collection will be made at the close of the Service.

The ANNUAL MEETING will take place on MONDAY EVENING, May 14, at Half-past Six o’Clock, in the LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOL;

JAMES ASPINALL TURNER, Esq., in the Chair.

Mr. Brettell, of Rotherham, Mr. Robert Shenton, of Ashford, Mr. John Ashworth, of Rossendale, and other Ministers and friends are expected to be present and to address the Meeting.

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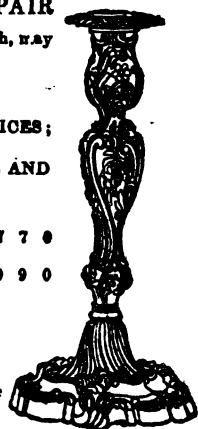
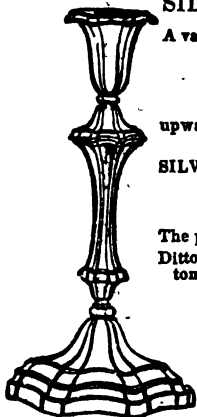
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WE, the undersigned, having made minute and careful enquiry into the circumstances of the above family, and being firmly of opinion that without timely and efficient aid, they may be inextricably involved in difficulties, and reduced to want, do hereby earnestly recommend their case to the attention and benevolence of the Unitarian Public. The late Mr. Platts was prevented from making any provision for his family not only by the smallness of his chapel income, (50*l.* per annum,) but by misfortunes which deprived him of the fruits of labours turned in other directions. The consequence is, that his family, consisting of a widow and four daughters, are left in very destitute circumstances. Two of these have obtained situations as governesses, but a school in a small town, with religious prejudices operating against its success, affords very trifling and precarious remuneration to the two remaining daughters and their mother. The Widows' Fund has granted Mrs. Platts an annuity of 10*l.* It is thought that could a sufficient sum be raised to double this annuity, leaving such a surplus as would relieve from present embarrassments, as well as improve the school already established, by enabling Miss Platts to study the plans of a Model Infant School in some larger town, and introduce them into her own, a permanent and most acceptable aid would be afforded the family. It is to be feared that unless this appeal be responded to, the family in question may be left to struggle for a long time with anxiety and want. We feel assured that Ministers, especially of towns in the North, will, without being applied to individually, make this statement known, and receive any contributions that may be sent them towards relieving the necessities of a deceased brother's family.

(Signed)

CHARLES WICKSTEED.

JOSEPH BUCTION.

Aid has been already received and devoted to the family's expenses during Mr. Platt's long illness and after his death, from Leeds, Liverpool, Hackney, Waltham-stow, Salford, Norton, but the names of parties transmitting the sums, which in all amounted to 40*l.* are not given, as their permission to do so has not been obtained.

Additional subscriptions to the purposes above-named, are requested to be forwarded to Mr. Horwood, Unitarian Association Office, 31, St. Swithin's Lane; Messrs. G. Smallfield, and Son, Printers, Newgate-street, London:—and through any minister, or directly to the Rev. Chas. Wicksteed, or Mr. Joseph Buction, Leeds.

SUBSCRIPTIONS ALREADY RECEIVED:

Mrs. Heywood, Wakefield.	10	0	0	Mr. Joseph Buction, Leeds.	3	0	0
Rev. Chas. Wicksteed, Leeds. . .	5	0	0	Mr. Francis Lupton, Leeds.	3	0	0

FAMILY OF THE LATE REV. T. W. HORSFIELD, F. S. A.

AT a recent meeting of the committee, appointed to superintend the application of the monies raised on behalf the widow and family of Mr. Horsfield, the Rev. W. Johns in the chair, the treasurer was authorised to pay £54 to the treasurer of the Widows' Fund, for the redemption of Mrs. Horsfield's annuity. It was thought desirable, that the final determination of the mode of investment should be postponed, till the whole sum, that could be raised for the purpose, had been ascertained. About £500 has been now contributed. More than £50 of this sum must be applied for the redemption of the annuity. It is earnestly hoped, therefore, that by a little additional exertion, a sufficient further sum may be obtained, to enable the committee to invest a complete £500 for the benefit of Mrs. Horsfield and her children, in addition to the very small annuity, not exceeding £15, to which she will now be entitled from the Widows' Fund. Since the last advertisement, the following additional contributions have been received:—York Fellowship Fund, £2; James Heywood, Esq. £5; Cockey Moor (through Rev. W. Whitehead), £4; Mr. Thomas Grundy, Bury, £1.

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RELIGION AND THEOLOGY DISTINGUISHED AND COMPARED.

IV.

THEOLOGICAL SCIENCE.

It might be thought, perhaps, from the views which I took in my last paper of the nature and importance of the Religious Life, and of its growth and influence not being necessarily connected with the high mental culture of the individual, in whom it exists, that I was disposed to undervalue Theological Science ; and that, considering religion, in its essence, as a feeling, a sentiment, which has its source in our own deep consciousness, and is developed by the unfolding of our moral nature, I regarded the discipline and instruction of the understanding as of little consequence in a religious education. Such, however, is very far from being my opinion. On the contrary, I think theological knowledge an important branch of information for every intelligent Christian, who wishes to have a reason for the hope and the principle within him ; and theological learning, at least to a considerable extent, is an indispensable qualification for all those, who deliberately take upon them the religious teaching of others, as the proper business of their lives. I merely wish it to be clearly understood, that religion and theology are quite distinct considerations ;—that religion is every man's concern, according to the view, that he is disposed or able to take of it—the health of his soul, as important for him to preserve, as the health of his body ; that theology is the proper concern of those, whether laymen or professional teachers, who have time and inclination to cultivate it: a distinction, which, however obvious, when once proposed, it is not the less necessary to insist on, because too often religion is altogether confounded with theology, and different churches, which might be peaceably united in the spirit of religion, are perpetually involved in implacable hostility by the speculative subtleties of theology.

I may explain the distinction by a reference to the case of morals. Every man is bound to perform the moral duties of life. Every man has light enough within him, to know what those duties are. But it does not therefore follow, that some acquaintance with the principles of speculative ethics, with the nature of moral distinctions, the origin of the moral sentiments, and the grounds of moral obligation, may not be a most desirable attainment for every person of liberal mind, and quite requisite for one, who undertakes to guide the sentiments and opinions of others on such important topics. No one now ever dreams for a moment of placing opinions concerning the theory of morals on the same footing with a

performance of the practical duties of life; and every one would be struck immediately with the absurdity of drawing invidious distinctions between the worth and acceptableness of individuals, equally amiable, exemplary and upright in all their personal and social relations, because one party should believe, for example, in an innate moral sense, and another should adopt the opinion, that moral convictions are gradually developed in all men by the influences to which they are necessarily exposed. The case is precisely the same with religion and theology. The essence of religion is a profound feeling of absolute dependence on an infinite being—the deep conviction (for into that all the forms of the religious sentiment ultimately resolve themselves) that safety and happiness are only to be found in conformity to his will. That feeling, that conviction, constitutes the one essential point, the vital energy, of religion; that once awakened into vigorous action within the heart, whatever the form and fashion of theological doctrine, in which it may be expressed, the growth of knowledge and reason, the expansion of the character and the experience of life will do all the rest.

If this then be all, that is really essential, it may be asked, where is the necessity for theological science? I answer, to aid directly and indirectly that development of experience to which I have just referred. Though the religious sentiment seems to me a natural growth of the human mind, and though I cannot believe there ever was a human being, in whom it did not under some form or other manifest itself, yet as it advances into prominence, and becomes a subject of reflexion, and aims at assuming the shape of determinate opinion and belief, it is encountered on every hand by doubts and difficulties: the mind feels the vastness of that ocean of speculation which spreads before it, and it's own inability to guide itself across those trackless waves; it has lost the undoubting trust of childhood without having acquired in it's place the firm and rational trust of maturity; scepticism, bewilderment, perhaps even despair, for a time take possession of it; and perhaps few, who have ever thought with earnestness on such momentous and agitating topics, and who, listening to the voice of conscience and truth, have worked out their way to deep and quiet faith at last—will not be able to recal some moments in their past lives, when the gloom of distrust and uncertainty seemed passing over their minds, and the light of God's fatherly countenance to be turned away from them. It is for such minds, who yearn for faith and yet cannot silence speculation, that the guidance and instruction of a rational theology are unspeakably important. It points out the necessary limits of reason; it shows the difficulties, that must necessarily press on all partial views of the universe, and that can only be resolved by the omniscience of God; it unfolds the

nature of the religious sentiment, it's relation to reason, it's harmony with all the most refined and elevated aspirations of our moral being, it's tendency to overpass the limits, within which mere reason can keep company with it, and it's affinity for all the scattered probabilities and dim anticipations, that lie dispersed through the wide space of reflection and ever-active thought, pointing to a bright and glorious futurity, of which reasoning alone can never demonstrate the certainty, and which yet the most enlarged and cultivated reason will fully justify the heart for not discarding as a delusion. By such seasonable ministrations of aid in the hour of distress and doubt, theology becomes the handmaid and protector of religion; soothes and tranquillises the overwrought and too susceptible spirit; and by revealing the broad and level way of practical goodness, which runs straight and undeviating through all the perplexities of polemical divinity, out of which all the labyrinthine windings of speculation diverge, and into which, if they terminate at all, they must all finally return,—it checks intemperance, dogmatism and rashness, and brings meekness and zeal, candour and earnestness, faith and reason, into sweet and abiding harmony.

Again, many an ingenuous mind, on entering life, feels the free development of it's religious sentiment painfully checked and embarrassed by the multiplicity of outward forms, in which it perceives this sentiment to be expressed among men, and by the importunate earnestness, with which it observes each of these forms insisting on its own claim to be regarded as exclusively just and true. Here again a temperate and enlightened theology comes to the aid of religion, by showing the historical circumstances, in which each of these forms has had it's origin,—their *relative* value to those, who from taste, conviction, early habitude and actual situation, conscientiously adhere to them, or find in them the best nurture and protection of their devout feelings and principles, their insignificance *absolutely*, as a criterion of intelligence and moral worth, or in the eye of one, who endeavours calmly and impartially to separate the essential element of religion from the casual adjuncts, which the state of manners and opinion has attached to it. Such a discipline will liberalize the mind, without chilling the heart. It will teach men to acquiesce in the traditional forms of religion, which early associations and social connexions have endeared to them, provided such forms do not war with their deep convictions of the truth; (for to a reverence for truth every other consideration ought at once to give way) and will rouse them to the strenuous endeavour, by putting a new moral and spiritual life into the forms of religion, with which they find themselves associated, to unfold and perfect them, and adapt them to the

improved taste and intelligence of the day, without harshly dissolving that tie of sympathy and continuity of interest, which it is so desirable and delightful to maintain with the pious and the good of the generations that are gone. A calm theological survey of the various religious communions, which subsist in Christendom will dispose us to look on all with kindness and candour, and to believe, that all have been, and are, doing good, in their particular position in the wide vineyard of the universal Lord: and if, among these, there should be any one, which more than another harmonizes with our conceptions of religious truth and propriety, or seems to afford us more effectual means for the cultivation of faith and principle and a wider field of social usefulness,—in that communion, thus pointed out to our friendly regards by the voice of reason and conscience within, we shall feel it our duty to seek our rest and make our public profession, not heartlessly forsaking it, from worldly considerations, for one more popular or more fashionable; without, however, implying by the course, which we thus think it right to take, that others, differently circumstanced, with different views, and under different influences, may not as intelligently, as conscientiously, and as profitably, attach themselves to a very different form of faith and worship from that, which we have embraced. Lastly, the religion we profess as Christians is an historical religion, founded on facts, whose reality we must establish, and accompanied through centuries by a long train of influences, whose course we must pursue, if we desire to convince ourselves of it's truth and it's claims to a divine original. An exposition of the doctrines, and an indication of the character, of Christianity, demand learning, research and argumentation; and that the security of our faith should demand the employment of such weapons, and thus call into exercise the most important elements of humanity and civilization, is not one of the least of the indirect benefits, which Christianity has conferred on mankind.

The use and objects, therefore, of theological science must present themselves immediately to every one, who reflects on the nature of the religious sentiment, and on the particular mode, in which it is excited and cherished by Christianity. It embraces a field of wide extent, and of manifold distribution—closely bordering on some of the profoundest speculations of metaphysical philosophy, and including not a few of the most abstruse departments of critical and historical erudition. In one word, the accomplished scientific divine should be well versed in mental philosophy and in the natural history of the human species; should have carefully studied the endless manifestations of the religious sentiment in different ages and countries, and have surveyed and compared the

various forms of polytheistic superstition, as well as the successive developments of Judaism and Christianity; should be critically acquainted with at least three of the dead languages; be capable of discussing with knowledge and intelligence many difficult questions in criticism, history and antiquities, in which one, not duly prepared by the necessary discipline, would be sure to commit the most egregious mistakes; should have traced from it's commencement the rise and progress of the Christian Church, the introduction of it's rites and it's creeds and it's several forms of government, the occasion of it's divisions, the sources of it's corruption, the motives of it's reformation, the discordant principles, by which it has at times been so violently agitated, and the tendencies which are still working in it's bosom towards some future unsuspected evolution of it's spirit and it's power:—and, along with all this, if he would truly understand, what Christianity is, and what it has done, he should have taken calm, impartial views of the contemporaneous course of the history of civil society, of the mode in which Christianity has acted upon it, and in which it has acted upon Christianity; he should have made himself acquainted with the workings of that close and mysterious sympathy, which in all ages has subsisted between the spirit of the Gospel and the cultivation of arts, letters and philosophy; he should be as conversant with the literature of unbelief as with the learning of Christianity; and, having fairly encountered the most weighty attacks of the sceptic, be prepared, from the reflections and researches of of his own mind, with the answers that he thinks effectual to repel them.

Do I suppose, then, that all this is necessary for either believing or preaching Christianity? Not at all. Every one, whose heart and conscience—whose moral nature is satisfied, refined and elevated by the influence of Christ's teaching and example—has enough for faith, enough for happiness: and he, whose own mind is fully possessed with this spirit, may pour out of it's fulness, oftentimes most beneficially, for the comfort and instruction of others. Only let him well understand the difference between religion and theology; and if he will venture on the perplexed and thorny paths of science, let him be quite sure, that he has knowledge and well matured opinion for his guide. I am well aware that very few indeed can pretend even to an approach to that extensive range of knowledge, which I have represented as essential to a really scientific theologian. I only affirm, that he who undertakes to teach others should labour to acquire as large an amount of this knowledge as possible; and that, if he chuses to confine himself, as all men with propriety may, and as perhaps most men ought, to one or two of the numerous departments I

have specified, with each and with all of which the spirit of religion—the true life and light giving power of the Gospel—may be equally associated—let him, as a theologian, speak with decision and confidence on those points only, which he has himself examined, and on which, from mature reflexion, he has come to a deliberate conclusion. Only let the world cease to be agitated by the voices of them, ‘who darken counsel by words without knowledge.’ Only let it be distinctly and generally understood, that, if men will make themselves arbiters on questions of polemical divinity, and impeach the hearts or ridicule the understandings of others, for not thinking as they do—nothing less than the wide field of knowledge and study, which I have indicated, ought to be traversed by them, to justify one half of that dogmatism, arrogance and positiveness, which the most ignorant persons are sometimes heard expressing on the most difficult and momentous subjects.

Owing to the unwarrantable pretensions of churches established by law, and the undefined and irregular character of the communities, which have emancipated themselves from their controul, in countries where toleration exists—the whole subject of religion and theology, and of their practical adaptation to the affairs of the world, is in a more confused and unsatisfactory state, is less generally understood, and is more mixed up with all kinds of sophisms and mistakes, than any one question affecting the interests and happiness of mankind. As these perplexities are cleared away, and right principles gradually unfold themselves to the public apprehension, I have no doubt that a better distribution of intellectual and moral exertion, and a more appropriate assignment to each member of the community of the peculiar function, which belongs to him—will be introduced into the world, and prepare a far richer harvest of moral and religious cultivation, than could be raised under the old and narrow systems of procedure. The cultivation of theology as a science, in all its different branches, properly belongs to the professor rather than the preacher; and it is greatly to be wished, that in all colleges and universities there were a number of men, supported by endowments or the free contributions of liberal Christians of all denominations, who might be left to devote the whole strength of their minds, unfettered by any restrictions from creeds or confessions of faith, to the investigation and propagation of truth in the several departments of learning, which would constitute a complete course of theological instruction. Such men would open sources of knowledge, from which the minds of future preachers—the practical administrators of religion as distinct from theology,—would be replenished with the materials for enabling them to discharge their proper pastoral duties with efficiency and intelligence. Here each successive generation of

ministers, in passing through their theological course, would be brought up to the actual standard of knowledge and opinion, by teachers, whose sole business it would be to be constantly accumulating fresh treasures of learning for the benefit of the young persons who sit one generation after another under their instruction, and then pass into the world to dispense the light, which they have so acquired, among the wider masses of their fellow-men. Thus, if I may borrow such an illustration, the cultivation of theology as a speculative science would be resigned to the professed man of learning, and the exercise of it is an art, designed to aid the formation of the religious sentiment, and to bring it into harmony with the existing state of knowledge and opinion, would be left in the hands of the pastor—of the individual, who is brought by the active duties of his profession into immediate contact with the living world of man, who feels its wants, and learns by experience what mere learning can never give, how they may be best supplied. It is clear such a distinction between the scientific and the practical theologian ought to be more generally made.

The pastor of a large congregation has rarely leisure, when once involved in the duties of his profession, for any extended and original enquiries; yet it is most desirable, that his previous course of education, should make him generally acquainted with all that has been done, up to that time, in the different departments of theology, and send him into the world with the light of existing science, generally effused over his mind. He will probably find it enough for the leisure, he is able to win from the active labours of his calling, to keep up what he has gained, and add to it second-hand all the more important accessions, that are successively made to it; or he may perhaps, out of the many divisions and sub-divisions of theological science, find opportunity for the cultivation of some one with greater attention, and make it, through the earnest working out of his own mental individuality, the means of giving greater interest and energy even to the practical duties of his ministry. On the other hand, the mere man of learning, whose business is accumulation and criticism, who lives remote from the world, and dwells among the dead, however valuable, however indispensable, his labours to the instruction and formation of preachers and pastors, is rarely fitted, from the habits of mind, which he unavoidably acquires, for becoming an impressive preacher or an active and zealous pastor himself. There may be, of course, exceptions; but I speak of the general rule. Pastors, formed under such influences, as I have described, imbibing in the course of their preparatory education the most enlarged and matured views of the most learned enquirers of their day, and accustomed as a most important part of their academic exercise,

to express the great truths and commanding principles, which they are thus brought before them, in a clear, forcible and popular style—with a knowledge of the mode, in which they must be adapted to popular comprehension, and made to bear on popular improvement—would infuse, by their preaching, into the churches over which they preside, the new life of an ever-advancing knowledge and intelligence, and would yet learn to temper the application of it, from their association with older ministers and their daily participation in the practical duties and trials of life, with a spirit of devotional tenderness and sobriety. They would inform the minds of the rising race with such just and liberal views of theology, as would guard the religious sentiment against the shock and danger, it will have to encounter, from their being unprepared for the doubts and difficulties of advancing years, and from their having known nothing of the manifold questions, which attach to religion, and which every one, who would have peace, must be able to answer satisfactorily for himself.

Such a distribution of labour, such a chain of influences reaching from the highest seats of learning and science down into the broadest masses of popular life, would go far towards binding the whole frame-work of society in an amicable and sympathizing bond of reciprocal service and good-will—divesting learning of it's monkish and exclusive character, and making it appear as the active friend and intelligent helper of the great work of human civilization and happiness; and by bringing all the respectable and serious part of the community within the beneficent influences of learning—by making them feel, that it had a meaning, a purpose, and a value even for them—it would gradually destroy the rude and uncivilized antipathy to every thing refined and recondite, which cannot be shewn to have an immediate bearing on the gross physical comfort of man, and would gradually substitute in place of it, I am firmly persuaded, an intelligent respect for that noble and genuine aristocracy of high moral, mental and religious cultivation, which, as it knows no distinctions but such as every one may in his measure attain by the right use of the faculties, which God has given him, so, once rightly constituted in popular estimation, and invested with the light which universal education will throw around it—must ultimately secure to itself the attachment and the homage of the virtuous and the wise in all ranks.

We live in a time, when it is alas! too prevalent a fashion to despair of humanity. Let not that be our spirit, difficult as it may be sometimes to hope, against all human evidence of hope. Let us trust, that the effects of the progress of refined moral feeling, of Christian principle, and of useful knowledge, though

silent and unmarked, are certain and inevitable. Nothing good was ever accomplished by man's distrusting his fellow-creatures. Let us throw ourselves frankly upon their human sympathies; let us appeal heartily to their better feelings; let us make ourselves useful, and whatever attainments we may possess more than our fellow-creatures, honoured and esteemed, by demonstrating actively their conduciveness to the well-being of mankind: let all, who have these feelings and principles, persevere in this course steadily, intrepidly and consistently; and I have no fear—I can have none, as a Christian—for the final result: the heart of humanity, though full of sores and infirmities, is still sound at core; once awakened from its trance of moral torpor by the breathings of a spiritual life—it will begin earnestly to desire whatever is needed for its instruction, virtue and happiness; what it desires, it will seek; and whatever in such a cause it has once sought and found, we may depend upon it, it will keep and guard and venerate.

PHILALETHES MANCUNIENSIS.

THE DAY OF JUDGMENT.

The trumpet shall sound through the sky,
And awaken the dead in the tomb;
And the tidings shall gloriously fly,
That the day of redemption is come!

The sinners shall hear, and shall call
On the rocks of the desert to hide;
They shall cry to the mountains to fall,
And to cover their guilt and their pride.

Ah! who shall escape from Thy power,—
Who shall stand, Lord! when Thou dost appear?
Who shall smile in that terrible hour,
When the blast of the trumpet they hear!

The redeem'd of the Lord shall rejoice;
From the dust they shall gladly arise,—
They shall list to the Saviour's mild voice,
And follow his flight to the skies.

J. R. W.

1 J

THE PURPLE HEATH.

Flower of the desert place,
 Flower of the bold sea shore,
 Flower of many a land,
 I greet thee as of yore.
 Wave! wave! your purple banners,
 O'er England's sea and shore,
 And with thy lavish beauty
 Mantle her wild hills o'er.

Flower! I've seen thee dwelling
 Where forest shades are deep,
 And met thee bravely climbing
 The ocean's barren steep.
 Bright, joyous hours of childhood,
 I passed where thou wert gay!
 I've watched the sunbeams glancing
 O'er the sea-waves' graceful play.

Many a year has past
 Since first I loved thy bloom,
 And many a hope since then
 Has slumbered in the tomb;
 Yet still, yet still, bright flower,
 I greet thee as of yore;
 And ever in thy freshness see
 Life's early day once more.

A.

ON THE FORMATION OF CHARACTER.

It appears only the enunciation of a self-evident truth, to say that the formation of his own character ought to be the chief object with every one. But when we remember that the soul is that which eternally unites us with the visible and invisible world—when we recollect that it is this alone which ever during gives permanence to the past, which else had become a perfect annihilation,—when we consider that all the changeful appearances of the present are coloured by the hues which the mind gives to them, do we not then sometimes feel as if we had scarcely sufficiently realized the truth, that the soul is not only the most mighty of things earthly, but among the most heavenly of things

divine? How carefully should we endeavour to purify and invigorate the soul, our only medium of communication with the highest regions of thought and feeling! How anxiously should we remove from it ought that may obstruct our vision of the heavenly world! That is a great truth which Goethe has pronounced in the proverb of the alchemic sage, 'The world of spirits is not closed, thy sense is closed, thy heart is dead.' It is far more to the clouds which envelop our own souls, to the obscuration of our own powers which we often thoughtlessly cause, than to the external hindrances which obstruct us, that we ought to trace our ignorance, if not of the world of spirits, yet of that spiritual world, in which the highest dignity, excellence and majesty of our nature is to be found.

But we cannot be ignorant that the formation of his own character is not the chief object with every one; that too many regard even internal culture merely in reference to some ulterior result. Riches, fame or ease they strive after, they attain this and are content. Even intellectual men appear too often like school-boys striving for prizes, straining all their energies for the attainment of some particular object, forgetful that the highest prize is a well regulated mind, the noblest recompense a perfectly developed soul. We embrace with too dim a consciousness the entire grandeur and perfect truth of the sentiment of Jesus, 'What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man gain in exchange for his soul?' We think, perhaps, when we read this, of some after-penalty which the divine law has annexed to transgression. What a narrow and grovelling view is this! Cannot we see, that as the soul is eternally the means of communication which binds us to all around, and even tinges each object with its own peculiar hue; it is itself the creator of its own joy or woe; that its development is the highest object of a rational interest, and its progression the chief glory of man?

But can we wonder that this truth is so little embraced by the man when it is so little taught to the child, when the mind itself as mind, has perhaps never had a moment's thought bestowed upon it, while the production of certain external results is all that has been aimed at? But we can scarcely complain of this as a peculiar stigma upon our mental education, for our corporeal frame has been treated exactly in the same way; we have been taught, perhaps, certain movements and exercises, but little attention has been bestowed in producing that peculiar state of the bodily powers termed health, though this ought to have claimed our chief interest—and equally little attention has been bestowed in producing that state of the mental powers, which may be termed the

mind's health—a self-governed soul, that is, a mind capable of governing its own powers according to the dictates of a rational will. A mind thus disciplined knows indeed that 'to act is easy, to think is difficult, and to act in accordance with its thought most difficult.*' But it knows that when this mastery is once attained, its highest glory encircles it, and that to such a being there is nought to limit or to mark its progress in virtue, but its power of attaining to newer and higher regions of thought. The formation of character is a most secret and subtle process; it is, in a certain sense, most peculiarly the work of a higher power, for it is ruled by laws which have hitherto been but little penetrated by man: for, while the development of character is the grand object towards which all things else are subservient in the divine government, how often does the unconscious subject of this care bestow not a single thought on the wonderful process which is progressing within. But it is the peculiar glory and excellence of this object, that, when it is distinctly perceived by the mind, and becomes a settled object of pursuit, it then struggles after a blessing, which makes itself most rich, but impoverishes no one. Nay, even without being conscious of it, how vast the benefit it confers on others. 'How much does a good man,' says Goethe, 'promise us by his very presence, the trust which he draws forth, the desires which he raises, the hopes which he calls forth are unending.' The character is, in fact, nothing but the soul itself; but the line of difference which generally separates enquiries into mind from enquiries into character, is, that in the former case, we generally turn our attention to those particulars in which all minds agree; and in the latter, we observe principally wherein each one differs. Character may be arranged with advantage under two great divisions, circumstance-formed and self-formed. I do not mean by this division to infer that any character is exempt from external influences, or that any one has ever yet escaped the bondage in which original organization has enchained his being. All that I mean to affirm is, that there is a real actual difference between those characters whose meditations turn inward, and those who allow themselves to be the sport of circumstances. The external difference is perhaps not perceptible to the acutest spectator unless length of time be allowed for his observations; but the internal difference is more striking, for it is only in a self-developed character that there can be a continuous onward progression. It is true that the incidents of life are diversified, some pleasurable, others painful; some prosperous, others adverse; yet in the midst even of this dissimilarity there is in most lots a monotony, which

* Goethe.

if it does not consist in an equal movement is caused by an alternate rise and fall. It is this kind of equation which early arrests the formation of character, and prevents any further change than that which habit in its deepening, widening power produces. In general self-formed characters are the only progressive ones; others indeed may alter, they may change for better or for worse, but their state more frequently resembles ascending and descending buckets, than the onward flow of the fructifying stream. So far as my experience extends, I have most frequently seen the self-formed character in persons who have been gradually led by a judicious religious ministration to a pious life. In the endeavour to become the imitators of Jesus, they were endued to a self examination which had the happiest influence upon the mind. It is obvious that nothing can tend more to destroy this naturally elevating influence of religion, than the doctrine of the miraculous influence of the Holy Spirit, and the endeavour to raise the mind by a series of extacies above the naturally sober and purifying influence of Christianity.

Nothing is more difficult than to form a just estimate of any character, nor is the difficulty diminished when the enquiry turns upon our own.

If we endeavour to estimate others we are often at fault from a deficiency of detail and an ignorance of motive; whilst in our own case we are perplexed by the infinity and minuteness of the unarranged material before us. Besides, as we know our own motives and know not those of others, we feel that in a comparative estimate we scarcely stand on common ground. To any one desirous to commence the study of character, I should certainly recommend in the first place the study of some work on mental philosophy. For though the information obtained there may appear too abstract for immediate practical purposes, such study will prevent our falling into a thousand rash generalizations, and become the best antidote against dogmatism; for besides, by thus learning what are the difficulties which the profoundest thinkers of our race have as yet found themselves unable to obviate, we shall be the less disposed to impatience, if we cannot at once attain the object we desire. While at the same time the knowledge of the conquests which have been already achieved may serve to kindle our ardour in the pursuit; at all events we gain a system according to which we may begin to register our observations. But nothing can prove of equal use to us as the habit of turning our attention inward, of observing the fluctuations of our thoughts and feelings, 'the changeful spirits rise and fall;' even if our minds be of an equable temperament we shall find with surprise how varied are the impulses which draw us along in our daily course.

It will also tend greatly to the development of our character if we cultivate a quick perception and generous sympathy with the thoughts and feelings of others; and in particular, if we cultivate an ardent admiration for what in them is beautiful and noble. We must venerate the worth of our departed ancestors, or we shall never become their worthy descendants. Is it a cold look into Nature's beauties which fires the poet's brain? Is it an apathetic glance over the conquests by freedom won, that warms the patriot's heart? Is it a calm perception of the excellence of another that makes us emulate his deeds? Who ever appreciated Shakespeare like Goethe? Who ever bestowed such ardent, impassioned, discriminating admiration? And is he not deservedly ranked by his countrymen with Shakespeare and Homer, as one of the three greatest men that ever lived? We often fall below our habitual standard of excellence, but how seldom do we rise above it! There is nothing then so dangerous as to place mediocrity constantly before our eyes—too soon do we learn to acquiesce in it. If you would excel, place constantly before you a noble model, and lest the first fervour of admiration should give place to indifference, cultivate the warmth of your early feelings, remember you once aspired, why have you given up the race? Have you forgotten that the crown of glory encircles his brow alone who is faithful unto death? If we are desirous to form a just estimate of the characters of those around us, and to learn to separate what is accidental in their conduct and springs from the circumstances immediately around them, from that which is inherent in the character,—we must learn to observe what in all the apparent restlessness and movement remains unchanged; what in them is least influenced and most influencing. We may often derive aid in this kind of analysis from endeavouring first to form an opinion of an author's character from his works, and afterwards by comparing this with the records which have been transmitted to us. Of course this is most satisfactory when we can obtain an autobiography. What do we not owe to Goethe* for the memoir which he has left us of his early life? It is a wonderful production regarded merely in itself. In it the vivid feelings of youth are described, but the delineation is drawn by the placid hand of age. There is a certain calmness and coldness that tells of things that have been, not things that are. There is the wisdom of age giving us the analysis of feeling which the impetuosity of the

* It is unjust to regard 'Memoirs of Goethe,' published by Colburn, as a fair representation of the original 'Poetry and Truth from my own Life.' Not only are the 'Memoirs' deficient in the beauty of expression and refinement of thought which characterize the original, but in many passages the sentiments themselves are entirely perverted.

emotion had formerly hidden even from himself. There is the enunciation of matured opinion placed next to the impulse which first had awakened the youthful imagination. And if we sometimes hear the sober tone of age, when we might have desired the impassioned voice of youth,—still the master's soul is there. There is almost a holy feeling in reviewing all that is narrated as passed away for ever, except in the influence which it has had upon the soul. There is something awful too, in the levelling power of the process of regarding events, circumstances and pursuits, merely in their influence upon character. Goethe appears to have felt this, for he relates all with the same apparent interest, whether it be alchymy or philosophy; whether it be the ardent feelings of a first love, or the monotony of a strict domestic discipline. Does there at first sight appear a want of discrimination in this? Is it not rather the recognition of a great truth, that in the formation of character every thing is of importance, I had almost said of equal importance? For every thing calls forth some power of the mind; and it is necessary that all should be developed. C. L.

THE INFLUENCE OF THE SOCIAL AFFECTIONS IN THE FORMATION OF CHARACTER.

FORMATION.

FROM the examination which has been made into the meaning of the terms 'character' and 'the affections,' the inference is ready to our hands that the drawing forth of the affections is the formation of the character. A failure in the perception of this has been a fruitful source of error in education, and of disappointment in its results. Knowledge, virtue, and piety, have been considered too much in the light of mechanical productions, to be obtained by a certain routine of outward appliances, or as if they were matters of pure reason waiting only upon its determinations. What miserable complaints do we often hear that, notwithstanding the correctest example of parents and the most diligent instruction, children turn out disobedient, irregular, perhaps the cause of deepest anguish to parental love, profligate! They are seduced by low and bad company, and are led into practices which bring disgrace, remorse, and ruin. If in these cases there had been an earnest and enlightened consideration of the variety of the natural affections, a careful examination of the tendency of peculiar affections to be called forth in them, or diligent enquiry and ex-

periment as to the best means of counteracting them, of keeping them in their due harmony of proportion, say by calling forth other affections of an opposite tendency, might not these children have been saved from the degradation into which they have been plunged but the more deeply by a harsh system of rough external handling? A wise and holy character cannot be formed upon a pure system of constraint and checks. These can produce nothing but what is artificial, cold, formal, external to the spiritual man, and not of him, The outward forms of virtue which are thus painfully elaborated will be, like the unwilling, the heartless labour of slaves, no more in quantity and no better in quality than the fear of the lash compels. The human heart requires objects capable of drawing forth its strong emotions, objects towards which it is permitted to gush forth with all its warmth and find itself invigorated by the exercise. These objects will be different in different persons, from a variety of seen or unseen causes, and the business of the parent or teacher is not violently to counteract or oppose, but to modify and guide, to watch the tendency to peculiar development, to turn it to the best account, and to balance it by more assiduous attention to the calling forth of the more dormant affections.

In a preceding paper it was shown that the several affections have a mutual relation towards each other, and that they act upon each other, so that this balance of the affections is by no means a chimera, a theory which there are no means of bringing into practice. It is a constant operation of nature; else why do not our stronger affections swallow up our whole being?

If there were not a mutual action and reaction of the affections, the title of these papers would be an absurdity, for, in its whole sense, the state of the affections is the character, and we might as well talk of the influence of the features in the formation of the countenance; they are the countenance, without them it does not exist. If in this view it were desired to give a concise definition, it might be done thus:—'Character is the actual state of the affections.—To draw forth the affections is to form the character.' Character, then, must necessarily be the result of all the various influences to which men are exposed, for all these have a greater or less tendency to call forth, to strengthen, to establish the various affections. But the affections have a mutual action and reaction, and it is, therefore, a most interesting and important subject of enquiry:—What is the influence of the social affections in the formation of character? or, in other words:—What is the influence of the social affections in drawing forth, extending, and fixing other affections?

The social affections, in which I include both the nearer and

the more remote, begin to be called forth at a very early period of existence, next to those which are merely animal. They grow with our growth, becoming more and more powerful until the faculties begin to decay.—They necessarily, therefore, exercise a large influence upon the rest of the character, upon the animal, intellectual, moral, and religious affections. Their importance seems to be pointed out by the position which they hold midway between the animal and spiritual affections, forming the boundary to the dominion and the limit to the excesses of either. Their importance is also shown by their strength, and by the circumstance that they are strongest where they are most needed. How unwearied is filial affection when disease or decay brings second helplessness to parents! What sacrifices are made for love and friendship! Even good neighbourhood requires and receives many yieldings of private pleasure and interest. Who is he that does not give some portion of his time and talents for the promotion in some form or other of his fellow-creature's happiness?

If, indeed, we only contemplated men amid the quarrels, fightings, wars, cruelties and oppressions in which they engage, not only voluntarily, but with devilish ardour, we might be led to infer that there is no love of man as man in the human breast. But in forming such a conclusion we should greatly err. These evils are caused by other affections struggling against and overcoming the love of our kind. Let us have no interests in the strife, real or imaginary, and our impulse will be to throw ourselves between the combatants and set them at one again. There is, moreover, plain and full proof of the strength of the social affections in the annals of solitary confinement, and in the records of solitary residence occasioned by shipwreck and other causes.

Affections so powerful must have a corresponding influence in the formation of the rest of the character, since, as we have seen, there is a mutual action and re-action among the affections. If it were not so, the world would make no progress in knowledge, virtue, and piety; but each man would be altogether, as he is now in some respects, his own world.—Whatever point he reached, he could give no assistance to his fellows. There could be no starting places from which higher positions might be reached by renewed strivings. There could be no such thing as social advancement.

The way in which the social affections operate in favour of other affections, good or bad, is by sympathy. We regard with complacency all that we find in those who have attracted our love, all that is connected with them, all that belongs to them. The old proverb,—old, like most proverbs, because founded on a keen perception of human nature,—‘love me love my dog,’ points out in a homely but clear manner what we expect and require from

sympathy. I may have a strong dislike to the race, and therefore be only able to endure my friend's dog ; but if I have no such dislike, my friend's dog will assuredly be an object of complacency to me.—He will share my caresses, and partake of my food. In like manner the qualities of those whom we love become objects of complacency, unless peculiar circumstances or constitutional aversion prevent. If this to some extent be the case in after-life, how much more must it be the case in infancy and childhood ! Will not whoever calls forth the affections have their sympathy and form their character ? So appropriate, so powerful are the means appointed by the Creator for the accomplishment of his purposes, that, all other things being equal, children naturally love their parents above all others, have greater sympathy with them, and must, therefore, be most largely influenced by them in their intellectual, moral, and religious character ; but if others, rather than parents, call forth the affections of their children, the sympathy and the influence will be theirs. Hence the immense importance of those seasons of free, playful, and equalizing intercourse with children, of which nature itself prompts to the indulgence. Hence the abstracted student and the dissipated mother are equally, though for different reasons, unfit guardians of children. Hence the father, who is the children's play fellow, will have immeasurably more influence for good than he whose only intercourse with his little ones is to lecture them on the severities of virtue or the strictness of a melancholy piety. Hence the provision made in the unperturbed bosom of woman, by which she is rendered the willing and blessed guardian of our tender years, calling forth our love, and with it laying the foundation of whatever virtue and happiness we enjoy. A right-minded woman finds no duty so imperative, no pleasure so high, as those which her children present to her. And the more her mind is enlarged and enlightened, the more vivid is her sense of both the duty and the pleasure.

Again : we have a most admirable instance of the manner in which the social affections operate upon other portions of the character in our Saviour and his contemporaries. He was without sin, and no guile was found in his mouth ; yet his unspotted virtue, his purity of heart, and elevation of soul, did not cause men to stand at a distance in painful awe of his superiority : but the people thronged around him, pressing upon him even to his inconvenience,—mothers presenting their babes for his blessing,—his disciples followed him, ministering to his necessities, engaging with him in familiar intercourse, freely approaching him for any purpose in which they were not checked by a consciousness of selfishness or any other wrong. He won their love, and through

their love made them instruments in the furtherance of his kingdom. With what complacency did he speak of the strong love which prompted the woman who had been a sinner to wash his feet with tears, to wipe them with the hairs of her head, and to anoint them with precious ointment! His questions to Simon Peter after his resurrection 'Simon son of James lovest thou me? lovest thou me more than these?' shew that social affection was that on which he depended to bind them to his cause, to make them wait in patience till they were endowed with power from on high.

There is a marked contrast between our Saviour and his forerunner, John,—a contrast pointed out to us by Jesus Christ himself, in that discourse in which he reproached the Scribes and Pharisees with their want of discernment and candour. 'John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil. The son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!' Their office was different. John came to attract men's attention, to arouse their curiosity, to fill them with earnest expectation. Jesus of Nazareth came to draw all men to him, to redeem them from their iniquities, to purify their hearts in preparation for the eternal kingdom, and he put forth in their full vigour the attractions of human sympathy. He lived, spoke, acted the personification of divine benevolence; and millions are they who are at this day living proofs of the efficacy of human sympathy to its desired end. If Christ had not called forth the strong and deep love of his disciples, their admiration for his spotless purity and divine power would have failed to inspire the holy courage, the untiring zeal, the contempt of danger and death, which were necessary to apostleship, and to all prominent positions in the church. They loved Christ, and his entire devotion to the Father's will descended, like Elijah's mantle of inspiration, upon them, until they could say in the language of Peter and John, 'Whether it be right in the sight of God to hearken unto you more than unto God judge ye; for we cannot but speak the things which we have heard and seen.'

It appears, then, that the affections left to their natural operation, or rightly directed, have large influence in the formation of the rest of the character.

Every one who has to do with children desires to attempt something towards the formation of character. He is not content with performing towards them a mere routine of outward duties. Especially must this be the case with those who voluntarily and benevolently undertake the labours of gratuitous instruction, as in Sunday schools. They must wish to increase the best happiness of those under their care. The first point, in all connexions with

children, then, is to gain their affections. In some nature has provided for this, the affections flow out of the connexions. When a voluntary, and what may be termed an artificial connexion is entered into with children, time devoted in the first instance solely to the gaining of their affections, will not be time mis-spent, much less lost. It is not meant that in all cases it is necessary to spend time solely thus ; but that if it be, it is as capital well laid out in the procuring of an efficient instrument. Would any man willingly content himself with a hatchet of flint, or an Indian loom, because he could procure them more readily and at less cost, than a well-tempered axe and a Jacquard loom, when he considers the end to be attained ? If the social affections, then, are instruments appointed by Divine Providence, in the formation of the intellectual, moral and religious character, they who seek to aid in the formation of this character, will surely not fail, in their endeavour at least, to possess themselves of this instrument.

It may be said, that persons of sterling principle but rugged temper, of zeal for human advancement but little or no sympathy with the weakness, follies and trifling joys of children, would willingly do their part, in their own way, towards the instruction of the young. Every one must do good in his own way ; but let him assure himself whether what he calls his way is any way at all to the desired end,—and if it be a way, whether it is a good way, not to speak of its being the best way. Let him take counsel of the Holy Saviour, and of his own judgment guided by observation and experience, and it is scarcely a matter of doubt that his zealous pursuit of others' good will lead, by a necessary consequence, to the softening of his own heart, to the creation of a larger share of sympathy with humanity, even in its weakness, than he had thought it possible for him to possess, and thence to a greater fitness for the work to which he was impelled at first by his sterner virtues.

When contemplating the instrumentality of the social affections in the formation of the intellectual, moral and religious character, it is obvious that the ground on which the affections of the young are cultivated is most important. It may be done, as we too often see, by administering to the lowest passions of their bosoms, by administering so as to foster and encourage them, bringing them to a full and baneful maturity. Most children will love those who pamper their appetites, who flatter their vanity, who give free reign to their impetuosity, and make improper compliances with their froward humour. It is a gross and selfish affection, seldom leading to desirable results ; but it is created, and often serves to delight and fill with exultation for a season.

So strong is the power of sympathy with those whom we love,

that it is possible spiritual good may arise out of affection so called forth, if there be extraordinary benevolence, purity and devotion in the parent or teacher ; but who does not see that it would be a most dangerous experiment ? Who would trust himself, and say that his example is sufficient to counteract his lavish indulgence ? The judicious teacher will seek more spiritual bonds of affection, those which arise out of community of feeling. He will strive to be the friend, the confidant of children, the promoter of their innocent pleasures, their assistant in the pursuit of duty. He will perhaps make some use of the lower affections. He must operate upon such materials as he finds. It would be useless to appeal to the higher affections of our nature before they have been developed and established. And, by their very existence is it not shewn that the lower affections are as stepping stones to the higher ? Nay, did not Christ feed the hungry, heal the sick, and enter into the social habits of his countrymen, as a door of entrance to that love which he desired to create in their bosoms ? When, however, on one occasion, he found that his appeal to the lower appetites was producing evil results, he withheld his hand, and rebuked those who saw in his miracles, not the proof of divine benevolence, but only the satisfying of their hunger.

It is a nice point to discriminate where the gratification of the lower leads to the cultivation of the higher affections : but the Christian teacher will obtain aid in this matter by considering himself the *friend* and not the *benefactor* of those under his care. From a benefactor we all expect extraordinary gifts and indulgences. He stands apart from us, a being of a superior order, whose deeds toward us are not and cannot be measured by any known rule. From a friend we expect nothing but what is suitable for him to give and for us to receive, upon his full knowledge of all that concerns us, upon his earnest consideration of our true interests, upon his conscientious discharge of his duty towards us. And in addition to the advantage which is thus gained in the more subdued and rational expectations of the children, the love towards a friend is much deeper than that towards a benefactor, the sympathy arising out of it towards his character is therefore much stronger.

In order that the Christian teacher may be enabled to perceive the right grounds on which to gain the affections of those who are under his care, as well as for other and more general purposes, he must endeavour to form enlarged and correct notions of the whole circle of human affections, he must consider their mutual relation towards each other, their mutual action and reaction, and apply the knowledge thus gained to the particular cases before him. The book from which he must learn is his own soul. It must carefully and fearlessly be studied. The man who seeks to make

tools of his fellow-men, or to wring from them a sordid gain by application to their baser passions, takes much pains to acquire this knowledge. He obtains it, and plays upon their weakness, with a cruelty and a debasing effect, which shews him to be possessed of the soul of a demon. Let not the philanthropist be less industrious or less skillful than he. If he seeks to know how men may be despoiled and degraded, let the philanthropist seek how they may be mentally, morally and religiously exalted. There is nothing in human nature which may not be turned to good as well as to evil, which may not be made to yield fruits unto everlasting life. God has created nothing in vain, nothing that has not a holy end to accomplish. It is by an acquaintance with the whole of human nature that we shall be enabled to perceive how all things work together for good.

The teacher who has formed correct notions of human nature at large, will be better able than another to judge of the different characters of his pupils; he will be better able to trace outward indications home to their source, to assign words and actions to their right motives, to read what is passing in the inner recesses of their minds. He will be able to judge of the true state of the affections: and, having interested their social affections in his favour, will be better able to apply the proper stimulus where the affections are sluggish, to give the right direction where they are sufficiently active, to repress them where they are in a state of diseased excitement.

In beginning a close observation of human nature, and a study of particular individuals as a necessary preliminary to any direct operation upon them, there are difficulties to be encountered and overcome; but, like all other labour, it grows easier as we advance. Every point fairly gained becomes a post of observation, from which a wider view is obtained, and from which new points may be seized with greater facility. The circle of our vision will continually expand as we gain higher attainments in knowledge, just as the panorama opens, widens, and brings in more distant objects, as we ascend some lofty hill, until on the summit we enjoy the full and glorious prospect.

Having ascertained what human nature is, and what is the peculiar work to be accomplished, if such grace be given, in those who come under his care, and having succeeded in gaining their affections, the *Christian Teacher* must not be too eager to leap to the desired end. Character is not formed by a sudden stroke, or amended by one impulse towards good, or strengthened and rendered persevering by the solitary application of a new stimulus. In all the most valuable pursuits of human life, patience is demanded, not only in labour, but in waiting for the results of labour.

The advice of the Apostle James to the persecuted Christians of his day, is capable of a full and beautiful application to this subject :—

‘Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth; and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.’

This patient waiting for results, to arise from the skilful adaptation of the laws of nature to particular circumstances, does not exclude the use of temporary expedients for reducing to such degree of order as shall give free room for the exercise of that higher and more spiritual instrumentality of which I am speaking. Order with regard to children operates something in the same way as solitary confinement towards criminals; it serves to accumulate a fund of the social affections upon which the wise and benevolent parent or teacher may draw with a certainty of being answered. In a school, for instance, where there is no order, the social affections of the children are poured forth towards one another every moment, in a thousand trifling matters of sport or interest, and they have little inclination for the graver sympathy of their teachers: but let the stream be pent up, and it becomes as a mill-head, which he may direct almost at his will to profitable uses. He must not, however, confound the outward and visible effects of skilful general management with operation upon individual character. Its tendency is good as far as it goes; but its chief value is in the opportunity which it creates for more detailed operations, varied to suit particular exigencies.

The affections which require cultivation, in order to the formation of a pure and exalted character, are the intellectual, the moral, and the religious. In a former paper it was shewn how they blend together, how they assist each other, how they are each necessary to the perfection of all. In his endeavours to call forth the religious affections, the Christian teacher will not, therefore, neglect the intellectual and moral affections, but will endeavour to stimulate the mind and heart to diligence, while he leads the soul upwards to the eternal realities of the spiritual world. And if, as has been urged, sympathy arising from the powerful influence of the social affections is the surest instrumentality for his whole work, the teacher has a home work continually to carry on, if he would hope to do any considerable portion of good to others; there is a cost which he should have counted before he entered upon his work. He must operate as much by example as by precept, if not more: mere talk ends as it begins in mere talk. Hence the Saviour said—‘I am the way, the truth, and the life.’ They

were personified in him, so perfect was his example. Whatever kind and merciful excuses other men may make for us, we ought to make none for ourselves, when we find ourselves sinking to a level with the ordinary follies and vices of the world. The spirit of St. Paul's remonstrance with his countryman at Rome is applicable to this matter:—

‘Behold thou makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them who are in darkness, an instructor of the foolish, a teacher of babes, who hast the form of knowledge and of truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?’

The Christian teacher who is determined to do what in him lies towards forming a pure and exalted character in his little ones, will diligently cultivate his own intellectual, moral and religious affections, that the powerful sympathetic influence which arises out of the social affections may be directed to its highest and noblest purpose. His doing so or not will be quickly known to the children, for it will be manifested in all his intercourse with them, and they are quick observers. They detect indolence, or hypocrisy and cant very readily. And God only knows how much of what is emphatically called ‘good child talk,’ embryo insincerity and heartlessness, is the consequence of what they observe in those to whom they look up with affection and misplaced reverence.

Present mental activity must not be taken in trust for the love of intellectual exertion. It may be produced by various stimulants which are and can be only of a temporary nature. It is not enough, for instance, to rouse the mind to mental activity by application to any of the lower affections. What is it that you strengthen by such application? Not the love of intellectual acquirement, but the lower affection. Mental acquisition becomes the mere instrument, the lower gratification is the end sought. The higher faculty is made to serve the lower; there is a backward instead of a forward movement. If in any case other stimulus than the love of learning is necessary, it is best to have recourse to a higher, to a moral stimulus. Let the sense of duty be brought in. Let it be powerfully and kindly urged; and, while intellectual progress is being made, moral and religious impressions will be striking deeper and deeper root; and thus the lower will be made to subserve the higher part of our nature, the rational creature will be training for the abode of pure spirits. But the sense of duty is best employed simply in giving direction to mental activity, guiding the intellectual affections to good and useful objects. The surest means of

producing steady mental exertion, proceeding out of the love of it, is not to apply to any extraneous affection; but to shew a clear and undeniable example of it, to manifest that it is congenial to the mind, to let children see it in operation, and to bring them from time to time the fruits of private intellectual exertion, shewing it to them in a variety of useful and agreeable acquisitions.

He who has ever had a teacher thoroughly interested in his teachings, imbued with the very spirit of his communications and not content with the dead letter, whatever was the object of pursuit, remembers what deep impressions, what earnest longings took place in his own mind, what rapid acquirements was the happy consequence. It is on the same principle that we become so much interested in, and gain such an impulse from the biography of eminent men, for no man ever became eminent who was not earnest in his pursuits. We tread with them each step of their progress. We watch, so to speak, the very turns of their countenance. We are impatient at the obstacles which they meet, and rejoice at every difficulty overcome, as if we ourselves had gained the victory. And can we read such biography without advantage? Nay, we are urged on in our own pursuit, we strive to plant our footsteps as firmly as they, we would walk by their side and hail them as companions of our way.

On the contrary, listlessness will produce listlessness indifference will produce indifference. He who cannot rouse himself to mental exertion will certainly have no power, however strong may be children's love towards him, to call forth their intellectual affections. They will slumber drowsily around him. The most that he can do will be to excite them to temporary mental activity by the use of stimulants. The children will be in the condition of those who cannot eat till they have taken their morning dram.

In cultivating the moral affections, the foundation or the master affection is the love of what is right. There is this love of what is right in every human breast, however it may sometimes be overlaid by various other affections. It always manifests itself where it has free play, as is well known to the careful observer of men and their ways. This love of what is right must be called forth. It is necessary as the guide of other and holy affections, as a restraint upon other and innocent affections that they may not become unholy. The way to call forth, enlighten and strengthen the love of right, is manifestly not by making what is right a terror, a bugbear, by calling up the baser fears of our nature, through whose medium it will appear, not in its native loveliness, but as a monstrous deformity, abhorrent to every cheerful feeling of the heart. It is in this especially clear that sympathy is the instru-

ment to be employed, sympathy with the teacher's diligent, earnest and cheerful performance of duty.

The child loves his teacher because of his uniform kindness and attention to his little wants and feelings. It is a true, a holy, and a strong bond which unites them. He sees that duty is, or is not, the first thing with his teacher, the first enquiry of his mind, the first affection of his heart, in all that presents itself to be done, or to be left undone. What is the necessary impression on his mind? What the influence of human sympathy? It is not enough to preach about duty, obedience, what is right; the love of them must be manifested in the whole conduct, and especially in all that concerns the business of the time devoted to direct instruction. Occasionally, perhaps, with perfect safety, immediate appeals may be made to the social affections, to the love of parents or teachers, in favour of disagreeable or painful duty. It is but another method of calling in the aid of sympathy. It may be made to strengthen both the social affection and the love of what is right. It may quicken the affections when they are becoming dull: it may save them when they are about to be overcome by the temporary strength of some lower affection. But this must not be the ordinary method of calling in the aid of sympathy, of inducing obedience, lest social affection itself turn into disgust by its too frequent association with what is disagreeable.

Again: in cultivating the love of what is right, much patience must be manifested both in sowing the seed and in waiting for the fruits; both in making use of the occasions which present themselves, and in passing by errors in the application of the principle, and many little instances of the neglect of the minor proprieties of life. If we see a growing sense of right we have great reason to rejoice, much more than if we could lay a thousand artificial bonds upon the conduct and produce a very correct automaton.

In cultivating the sense of right, devotion to duty, and thus forming a sound moral character, around which the other moral affections may rally and find efficient support, efficient because the love of right so readily and firmly blends with the religious affections, the example of the holy Saviour cannot be forgotten, for he is the very personification of obedience—the love of what is right was an ever living and active principle within him.

The drawing forth of piety towards God is not, in the generality of children a difficult thing. There is the vast, the wonderful, the infinite to call forth their veneration—there are innumerable blessings received to call forth their love. But the affection may be chilled by untimely application to it. It may be frittered away by too frequent and familiar appeals. The veneration and the love should never be separated: or rather, true love of God, as God,

as the Infinite and Eternal Father, includes veneration. There is something wrong in our notions, if we can name his name simply as one whose benefits have called forth our affections. True love of God has a deeper source than this. It is the feeling produced by innumerable ideas, whose centre is that of infinite benevolence. This matter is of the utmost importance, because on the love of God depend all the other religious affections, either for their existence or for their worth. Religious affections which have not this foundation, clearly, steadily and rationally laid, are mere religious passions, hurtful to the soul, weakening its strength and perverting its integrity.

Can any of the inferior affections be made subservient to the love of God? They are all subservient to it. They minister to it, but at an humble distance. They must not come too grossly in contact with it, else will they have a tendency to sink it to their own level, and we become epicurean worshippers.

In this again, personal example will operate most powerfully through the sympathetic influence of the social affections. In this again must sympathy be cultivated with the holy Saviour.

AMBLESIDE SONNETS.

Through slippery tracks, in moorland mosses deep,—
Through tangled brake and briery thicket wild,—
O'er walls of rock in massy ledges piled,—
A toilsome pathway up the rugged steep,—
With pilgrim staff I climbed the mountain's breast,
My eye still fixed upon its lofty crest,
My thoughts amid th' enchanting vales unseen
That smiled beneath,—with onward step I pressed
And neared its brow,—when lo! a deep ravine
Between me and my destined point of rest!
Wearied and sad, faint grew my spirit then:
Courage my heart! the race is nearly run,—
And this good staff so firm a friend hath been,
Away despair! the field may yet be won.

Conqueror I stood on that wild mountain's brow,—
A rock-built spire—two gleaming lakes between,—
And hailed the lingering beams; the richest glow
Of sunset, shed o'er Albion's loveliest scene.

Her towering heights of pride—majestic, bold—
 Exulting wore their crowns of sheeny gold;
 And bending o'er those crystal depths serene,
 Their fairy isles and bowery margins green,
 Rejoicing in their peerless beauty, smiled
 As smiles a father o'er his slumbering child.
 What pure delight was mine while journeying on
 By those still waters in the twilight mild,
 And that good staff whose aid the field had won,
 Companion of the silent hour alone.

-
- Slow wandering by that wild romantic shore,
 Trains of deep thought awoke that shadowy hour.
 Scenes of the long-remembered past were there,
 And of the unknown future dimmed with fear.
 How oft as through life's changeful scenes we go,
 O'erpowered we faint in weariness and woe!
 And look for aid to combat with despair.
 How oft the drooping mourner seeks to know
 If here the way-worn pilgrim may obtain
 A helper on the road,—a stay from heaven!
 Oh! how shall earth's frail child that succour gain,
 That staff of hope! I heard a voice reply,
 'To Faith's high trust in God—for ever nigh—
 And fervent prayer, will strengthening aid be given.'
- I. L.

PRACTICAL RELIGION AMONG MUSSULMANS.

IF the same industry which has been exercised to discover the elements of falsehood in different religions, had been employed in ascertaining and recognizing the great and magnificent truths on which many of them are reared,—if, instead of seeking subjects for hate and for contention, there had been an equal anxiety to find topics of accord and of fraternal union, how much misery would have been prevented—how much good would have been accomplished—how much progress would have been made in the paths of charity—which must necessarily lead to the wide field of truth! Who can draw a line of distinction between the fanaticism of a Mussulman, his insulting, scornful fanaticism, and that of the proud and persecuting Christian dealing out his dogmatical damna-

tion? I have been living for some time surrounded by Mahometans, with whom I have journeyed in close and intimate communion for more than twelve hundred miles. I have eaten at their tables—I have slept under their roof—I have shared their enjoyments—I have talked with them on subjects domestic, social, national, moral and religious. My rule has been never to wound their prejudices or to condemn their opinions, but rather to encourage them to speak freely and unreservedly, and to cull from their thoughts and feelings and habits, fit topics for instruction and improvement.

Is there no religion in a generous hospitality? If when tired and overtaken by darkness, you reach the abode of an Arab, and he kills for you on your arrival the fattest of his lambs or kids, roasts it whole, and tears it in pieces before you, offering you the morsel which he deems the most delicious; if he staunch your bread in milk and honey, and selects for you the bits which to his eye appear the most tempting—is not the lesson he gives a religious lesson? Is not the example he teaches a religious example?

If after many a weary league over burning sands, and under a scorching sun, when your tongue is swollen with drought, your eyes inflamed with pain, your limbs sinking with exhaustion, you reach in the desert some Sheikh's tomb raised over a fountain of fresh water, near which is an earthen vessel which enables you to quench your intolerable thirst—will you say that the beneficent man was not a saint, or almost a saint? Will you say that he was not moved by an influence truly religious, whose last instructions were that the savings of his life should be thus charitably and perpetually employed when he had ceased to be?

The forms of religion no doubt are considered of consummate importance among the Moslems; the discussions of the Ulemas often turn upon the most frivolous distinctions in the performance of the most frivolous ceremonial rites; a pilgrimage to Mekka is deemed alike a privilege and a duty. Yet how often have I heard the Arab proverb—'If he have been a *hadgi* (a pilgrim) do not *therefore* trust him; if he have been twice a *hadgi* do not *therefore* trust him.' No! rigid as are the claims of the Mussulman ritual, its observance will not of itself give a man a religious reputation. Its observance will add to a religious reputation, as church-going and fasting in Christendom—but something besides is required by all seriously-thinking Mussulmans.

If you would see the virtue of resignation in all its power and perfection, come to Egypt. You may watch the naked and the hungry and the houseless, and you will hear every tale of woe ending with 'Allah Kerim!' God is merciful. The poor will talk to you of wretchedness—the suffering of sorrow—you may learn in what a

thousand shapes of misery, despotism, disease and death sever or sweep away individuals or families—but no Arab will relate to you the history of his own or other's calamities without interjecting 'But God is merciful.' I have seen the lash laid on the back of the prostrate slave. I have seen the peasant robbed of his all. The silence of submission was only broken by the consoling words 'Allah Kerim!' Not long ago I witnessed a dreadful operation performed on a poor Arab woman. She had walked from the lower part of the Delta to Cairo in order to seek relief. An ossified substance had grown on her upper jaw, to the size of an ostrich egg, widening her mouth and cheek to an hideous size—had driven out several of her teeth, taken from her all powers of speech, and she existed only on the food which could be introduced by a finger into her throat. The operation was fearfully long. She uttered no cry—she neither shrunk, nor trembled, nor fainted. While piece after piece was removed, and with them a portion of her jaw and several of her remaining teeth, she sat motionless as a statue—and it was not even necessary to hold her hands. I watched her countenance with intense interest, and the only change I observed was when she was told that the principal part of the operation was over—the brightness of her eyes gave light to the tears that trembled in them. And her case was only one of a thousand. The religion which taught her patience made that patience heroic.

Can there be any thing inconsistent with a reverence for truth in recognizing the beauties of the Koran? I know not why. Does a truth cease to be a truth because uttered by certain lips? For me I have often participated in the delight with which a devout Mussulman has quoted passages from the book of his faith—and have not thought I compromised my own by sharing his admiration. Take an example.

'Truly is Allah good and merciful !
Hast thou not marked the wonders he hath done
In universal nature.—Look around !
He flings his shadows to the right and left,
And even the faintest shadows praise his name.'

Again,

'To God there's nought impossible. From heaven
He sends his waters earthward,—and the streams
Flow in their beds appointed, while the foam
Floats on the surface,—even as the dross
Leaps to the top, when man for ornament
Or household uses, smelts the metal-ore:
So God his truth from error doth divide.'

The appropriateness of these pictures, as connected with Arabia,
adds greatly to their interest. B.

Cairo, 10th February.

HYMN.

ON THE CELEBRATION OF A MARRIAGE.

O thou who on Thy children's bliss
Dost ever smilingly look down,—
Now, with Thy heavenly benison,
This happy union deign to crown.

While through the chequer'd scenes of life,
Thy servants humbly strive to go,
May never danger or dismay,
The path of their existence know.

May each to each a refuge prove,
Whene'er by pain and grief oppress,—
Nor heed the storms that o'er them pass,—
In Thee, and in each other blest!

Together may they meekly tread
The ways of wisdom and of peace,—
Be helpers of each other's joy,
Till all their earthly wanderings cease.

And oh! when death divides their lot,
And heart from heart is sadly riven,
Oh! hear our fond our fervent prayer,—
Unite them, Lord! again in heaven!

J. R. W.

DOCTRINE OF THE CROSS.

II. REDEMPTION FROM LAW.

Rom. viii. 11.—The law of the spirit of life in Christ Jesus hath set me free from the law of sin and death.

The spirit is all,—the dead form and letter nothing.—*Christian Teacher*, vol. iii. pp. 710. 711.

THE power of the spirit in the regeneration of the world will neither be felt nor acknowledged by Christians until they sit down to their bibles, and ascertain distinctly their redemption from law. Until then they cannot act decisively, for the law and the spirit are opposing powers,—the one producing death, the other life. A man who acts by law has right-

eousness in form,—a man who acts by the spirit has righteousness in deed and in truth. Accordingly a professor of the gospel, whose conscience is bound by the law knows not how to act, because he is in a strait between contending powers. Christ hath either freed men from law, or he hath not. He hath. Gal. iii. 13. 'Christ hath redeemed us from the curse of the law.' Chap. iv. 4. 5. 'God sent forth his son to redeem them that were under the law, that we (both Jews and Gentiles) might receive the adoption of sons.' Rom. iii. 28. 29. 'Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

Redemption from law must neither be treated as a light affair, nor as a speculative doctrine, because all the obedience of the Gospel is founded upon it, and rests upon it so entirely that 'If righteousness come by the law, then Christ is dead in vain.' The act of redemption by the blood of Christ, concluded the pupilage of the human race, for 'the law was a schoolmaster until Christ;' and commenced the era of manhood, in which the human family is not under law but under grace, for faith being come, 'we are no longer under a schoolmaster.' Redemption translated men from righteousness formed for them, to righteousness formed by themselves. It freed them from accountability to man, and made them accountable to God alone. It redeemed them from a spirit of servitude, and awoke in them a spirit of sonship. It destroyed the spirit of bondage and fear which had been viciously implanted in natures created for freedom and love. It made men, men. It instructed them to know themselves, to feel their dignity, to search for the motives, impulses, and qualities of actions within themselves, and cause them to proceed from their inner man; to believe their bodies, temples of the divinity,—to hope for the regeneration of mankind from their being born again,—and to operate for human improvement by spiritual cultivation, to the exclusion of all expectation from modifications or alterations of political institutions.

Christianity as established, and generally professed, has a large proportion of Judaism in its composition. It abounds with law—divine laws, broken laws, fulfilled laws, forms, punishments, penalties, and other appendages of law. It acknowledges the abrogation of the Mosaic religious ceremonial,—it says little about the judicial law, but maintains that the Ten Commandments remain binding on all men. The division of the law of Sinai into three parts ceremonial, judicial, and moral, is as requisite to orthodoxy, as the division of the unity of the deity into three persons, and it is done by the same authority,—the imagination of men. It is done that a show of abolishing of law may be kept up, while the carnalizing deadening part of the law is kept in force. The religious observances of judaism which are said to have been done away, had no demoralizing influence on the people, nor were they inconsistent with the gospel. They were indeed called 'Carnal ordinances' by the writer to the Hebrews, but all religious external observances are so. There was no more carnality in the eating of the flesh of the Paschal lamb, than here is in the eating and drinking of bread and wine at the Lord's table.

The death of Christ made no necessary alteration on the form of worship. Christ used the services of the Synagogue, so did the Apostles wherever they travelled, and the Christians in Jerusalem availed themselves of the temple worship, in a regular and orderly manner, as recorded in the history of the acts of the apostles.

What 'handwriting of ordinances,' then was it that Christ blotted out, and took out of the way, by nailing it to his cross? Let the apostle Paul, the preacher of liberty answer for himself. 2. Cor. iii. 7. 'If the ministration of death, *written and engraven in stones*, was glorious, *which glory was to be done away*,—how shall not the ministration of the spirit be rather glorious. V. 11. *If that which is done away was glorious*, much more that which remaineth is glorious. V. 13. The children of Israel could not steadfastly look to the end of *that which is abolished*. V. 14. But their minds were blinded,—for until this day remaineth the same veil untaken away in the reading of the old covenant *which is done away in Christ*.'

There is no possibility of mistake in these answers. Every person desiring information regarding the gospel may read them aright. It is not the engraving of the decalogue in stone for altar pieces, that will keep it in force,—not the printing of it in confessions of faith and in catechisms,—not the blindness which the bondage of fear produces. Christ hath *abolished* it in his flesh,—and his disciples 'shall know the truth, and the truth shall make them free.' Those of them who have discovered the injurious nature of creeds in superseding reason, who have felt the elasticity of mind in themselves, and beheld its achievements in others which proceed from freedom, are in an excellent state of preparation for redemption 'by the blood of Christ, as of a lamb without blemish, and without spot,' from law in the oldness of the letter. Written faith, and written morality are of the same family,—the former an usurper of reason, the latter of sentiment, and when combined and obeyed destroyers of all that is spiritual in man. There is no morality in the keeping of law. An act of parliament can no more make men moral, than it can give them strong memories, sound judgments, or deep wisdom, and therefore the divinity phrase, 'moral law' is a contradiction in terms. Law may by 'the spirit of fear' compel an external act: but it cannot make it a moral act. It may produce an act of justice occasionally, but it cannot make a just man.

It may sound like dangerous doctrine to persons who hear it for the first time, that Christ abolished the ten commandments as rules of life,—commandments that were written by the finger of God on tables of stone, and spoken in the ears of all the congregation of Israel, and accompanied with such awful manifestations of the divine presence, that even Moses said, 'I exceedingly fear and quake.' And it may sound more dangerously that Christ abolished them because they were positively injurious to well-doing, and prevented the Jewish people from becoming good men. Yet so it was, and so was Christ preached as having 'taken' the law 'out of the way' as 'against,' and 'contrary to' the spiritual interest of man. Be it remembered that the 'law made nothing perfect.' That it was not

given for permanency, but 'to be done away.' It was adapted to the youthful state of the world, but when the world grew to manhood it was 'abolished,' because of the weakness and insufficiency thereof, which so ill accorded with man's advanced state at 'the fulness of the time,' that persons that sought righteousness by it attained not to righteousness. Why? because there was no morality in the obeying of commandments, and they sought righteousness 'by the works of the law.'

Had Christ acted according to 'the wisdom of this world,' so much boasted of in this intellectual age, he would have altered the law and adapted it to the spirit of the times; for the adapting of laws to the advancement of society is now held to be the perfection of legislation, and the grand panacea for all the evils to which flesh is heir. But Christ knew better. He knew what was in man, and he knew that what was good in man, law from its nature would prevent from coming out. He sought not therefore to improve the law. He could not improve it, for 'the commandment was holy, just, and good.' Yet it did not make good men, and therefore with a depth of wisdom of which the legislating regenerators of the present age know nothing, he 'abolished' it.

Let none take alarm. The old edifice must be completely removed, before the building, founded upon apostles and prophets, of which Jesus Christ is the chief corner stone, can be fitly framed together as an holy temple in the Lord, and believers be builded together for an habitation of God through the spirit. There are glorious things in store yet,—for, behold the days come, said the Lord, that I will make a new covenant with the house of Israel and Judah, not according to the covenant which I made with their fathers,—but this is the covenant that I will make with them; I will put my laws in *their hearts*, and in *their minds* will I write them.' And God hath made the covenant, and hath ratified it by the blood of Christ, and so completely established the fact of righteousness proceeding from men's hearts and minds 'without law,' that an apostle has declared, 'If righteousness come by law, then Christ is dead in vain.'

Yet men of all political creeds assume to make laws for the encouragement of morals,—from him who would have the Sabbath better observed by act of parliament,—to them that would modify laws to 'the march of mind;' all legislate for morality, and are blind to the fact that law is an obstruction to morality. That such is the nature of law is matter of experience and observation, and an inevitable consequence of the nature of things. For place men under law, and habituate them to act by it, or regulate society by the most improved law; then the actions of men and the movements of society proceed from, and are governed by something on the outside, but not assuredly by moral principle which is within. And granting that the law makers had made it in perfect harmony with moral principle, then law obeyers act by the moral principle of their legislators, but not by the moral sentiment which is deposited in themselves. The spiritual nature which distinguishes men from beasts is made useless, by having its functions usurped by perfect political institutions. The regulating of society by outward rules, and expecting there-

from a harvest of morals,—of morals which only can be produced by the cultivation of powers deposited in every human being that is perfect, and proceed out of him, is expecting figs of thorns and grapes of thistles. Leave a man free to act by the impulses of his spiritual nature, and he is really a moral agent, and distinctly accountable to the God he worships; but subject him to external political regulation, and his personal morality is destroyed. His morals are not his own, but those of the law, or the lawgiver.

And herein consists one great excellence of the gospel. It involves no contradiction by telling a man to act by his conscience, but binding him at the same time by law. That is the contradiction of modern lawgivers and law reformers who expect morality from a thing that takes morality out of the hands of moral beings. But the gospel coming as it does from the Creator who knows human nature, who knows that men impelled by opposite forces must stand still, and for the purpose of progression that one must be taken away,—the gospel teaches that God in the infancy and youth of the human race led it forward by an outward power; but 'in the fullness of time' abolished that power, and prepared to advance his offspring by inward principle. But 'the father' expecting the fruits of the spirit, while his children are in the bondage of law,—'the father' declaring them individually accountable, while they are subjected to general outward rules. No,—he is not like an unreasonable, austere man, demanding impossibilities. No,—he takes law 'out of the way,' and then instructs that 'every man shall bear his own burden.' That 'he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.'

These reasonings apply to all law whatever. The children of Israel were not separated from among the nations on their own account, but for the instruction of the world. The law that Christ abolished by his death, was without doubt the law of Moses alone; but then the mission of Jesus was only to the lost sheep of the house of Israel, that by that nation the great exemplar for human instruction might be completed. Never has such a lesson of reality been read; but the Christian world has waxed as fat, and its ears as dull of hearing; and sees as little with its eyes, and understands as little with its heart as the Jewish nation that refused the spiritually anointed of God. The Jews thought it impossible to live without law; and the world is so much of the same opinion, and doggedly so, that the preaching of 'the power of the spirit' is 'foolishness,' as truly as it was in the days of the apostles.

But while Christ's mission was to the Jews, to whom he addressed his teaching, and whose law he abolished; very soon afterwards it was revealed as equally applicable to the Gentiles, and to Gentiles openly declared,—it was impossible that the gospel, whose principal feature was the abolition of law, and the establishment of brotherhood among men could be national. It behoved to be universal or not at all. It was impossible that the liberty which required the abrogation of a divine law, 'holy, just, and good,' could be consistent with Gentile legislation. Had the law of Moses been bad, 'the simplicity that is in Christ' might have har-

monized with a better. But the law was excellent, and so very excellent that the reading of it is still a part of the church service, and with a very trifling alteration it is read in the public services of some of the most enlightened Christians under the sun. Even an apostle while teaching the Christians at Rome, that they were as perfectly delivered from law, as a woman from her engagement with a husband by his death, declared that the quality of the law entered not into the question, for said he, 'I consent unto the law that it is good.' It was the incompatibility of outside imperious rules, with inside impulses that made its entire abolition essential to spiritual obedience, and made the progress of mankind in righteousness for ever, hopeless from political institutions.

There is no doubt, that persons who think the study of the scriptures of little use except to pious, quiet, well-meaning, simple people who want public spirit, may say that all the reasoning of the sacred writers upon law referred to the law of Moses, which was a religious affair. They may say, the bible is a very good book to preach from; but what are its theological affairs compared with the wondrous things that have been proposed for the regulation of the social compact, by 'the master minds' of modern times? But have any of those master minds proposed a scheme so magnificent as the translation of the whole creation from the bondage of corruption, into the glorious liberty of the sons of God? Compared with the splendid purpose of Jesus Christ to redeem his race, and that deep insight that beheld the shedding of his own blood, the cause of universal perfect liberty,—the humble bible student beholds the writers on pitiful national affairs as rushlights burning in sunshine; and compared with the philosophy of that scheme which purposed to raise the human race to freedom, glory and felicity; by the cultivation of that which alone is improveable in man, his spiritual powers which is a banquet of 'wisdom and knowledge' to the lover of human kind, every way grateful to his rational and sentimental nature; every proposal for man's improvement by the machinery of government, appears like the building of houses upon sand, whose early fall will teach the vanity of artificial things which are constructed without regard to the operations of nature.

And now let the reader commune with his own heart, because more of the meaning of scripture is experienced by feeling than by learned criticism, and he will feel the truth of that apostle's testimony, who said while blameless in the righteousness of the law, but dead to sentiment; 'the commandment which was ordained unto life I found to be unto death.' He will feel also (for he will now have some notion of the nature of sin) how sin wrought death *in* that apostle by a good law, and taking occasion by the commandment, deceived him, by causing him to believe himself a good man, and *killed him*; and that will be a lesson into the nature of that spiritual death which is brought on by being directed by external rules of conduct. There is no fact more satisfactorily ascertained by the consciousness of those that examine themselves than this, that 'the letter' that is written morality 'killeth'; but 'the spirit' that is the impulse of nature 'maketh alive.' In the beautiful parable of the unfortunate man who fell among thieves, the priest and the levite acted by the letter, but the samaritan by the spirit.

Let it never be imagined that a Christian delivered from law has no director in life, and is sent adrift on the waste of waters without power, and without a guide. The divine law of love is put into the minds and hearts of believers by 'the knowledge of God.' 'They shall all know me,' said the promise, 'from the least to the greatest;' the promise, now a covenant by the blood of Christ. Man's spiritual nature dies when his conduct is formed by law; but it lives and thrives when his actions are results of knowledge, and accordingly the most improved state of man as beheld in vision by holy men of old is distinguished by the knowledge of the Lord covering the earth, as the waters cover the sea. Therefore when Christ abolished law, he gave a revelation of God the Father of all,—he taught the brotherhood of man,—he gave instructions concerning death, judgment and immortality,—and under the influence of those great principles of the system of nature, set minds free from the deadening bondage of outward rules, to expatiate, expand, and improve in the glorious liberty of filial and fraternal sentiment. And that the spirit of sons and heirs of God was natural to man, but destroyed by national institutions, he showed by himself 'in the midst of a crooked and perverse generation'—by the perfection of his whole character,—the purity and dignity of his nature,—the devotedness of his soul to human emancipation,—the beneficence of his life, and the mighty encompassings of his divine mind in death.

MAC.

MARY CAMPBELL.

(Concluded from page 228.)

CHAPTER V.

THE spring in its beauty,—the summer in its luxuriance again visited the earth, filling the hearts of the sons of men with joy and gladness, and affording them an additional proof of unceasing bounty and everlasting goodness. To some indeed the return of these sweet seasons brought thoughts of faded happiness to which all the freshness of renovated nature formed a painful contrast, and many a heart turned from all the brightness and the beauty 'which they brought,

To all they could not bring.'

To them the balmy zephyr whispered of voices silent in death, and flowers came laden with perfumes from the past, and birds and streams spoke of those who had rejoiced in nature's loveliness, but whose eyes were closed upon it never more to behold it on earth.

Mrs. Selby felt all the power of the season to awaken such pensive recollections, and her thoughts often reverted with unutterable tenderness to the past,—yet they did not dwell there, but soared to the future on the wings of faith and hope, and contemplated that better inheritance to which, He who has made this earth so lovely, and formed his rational offspring

so capable of enjoying it, has promised to those who love and serve Him. In all the beauty and fragrance of the spring, she saw a type of better things to come, and in every holy thought which they awakened in her heart she experienced a foretaste of that spring which shall never fade.

To Charles and Fanny, this time of birds and flowers brought visions of hope and happiness,—its longest days were not long enough for all they had to say, and to plan for the future. It was fixed that their marriage should take place in the autumn, and they had chosen a pretty house as near as possible to Greenfield and Woodburn. Charles had decided upon pursuing the practice of his profession in the immediate neighbourhood, where his family connections gave him a probability of success, and all concerned were congratulating themselves upon an arrangement which would not separate the two families,—when Charles received a letter from London, informing him of his appointment to a high legal office in Australia. This circumstance threw a cloud of uncertainty over the plans of Charles. At first he thought of declining the offer immediately, but further consideration convinced him that it comprised many advantages which he was unwilling to relinquish, and he resolved to postpone his decision till his visit to London, where he was required to go in September, should enable him to judge more correctly of its probable results. He much wished to have taken Fanny with him to London as his bride,—but the uncertainty which now attended his arrangements made him acquiesce in the proposal of his mother and Mrs. Selby, that their marriage should not take place till his return. He hoped that the business on which he was going would not detain him long, and that he should soon return to claim his long loved Fanny. Alas! he knew not that consumption had already lighted up her fatal fire within the form he so much admired, that danger was denoted by the heightened colour and the brightened eye which he often thought so beautiful!—when he watched with her in their evening rambles, the verdant hues of summer fading into the ‘sear and yellow’ tints of autumn, and spoke of them as denoting the approach of their temporary separation, he knew not that they denoted also the approach of a longer separation,—of a winter which to her could not be succeeded by any earthly spring. When he contemplated with daily increasing admiration the refinement of her tastes,—the tender and devotional affections of her nature, and the general spirituality of her character, so free from vanity, selfishness, or worldly mindedness, so devoted to all that was holy, pure, and good, he thought not that these endearing qualities not only prepared her for her inheritance in the world of spirits, but marked her as one already summoned to it. Even Mrs. Selby’s more experienced eye had failed to detect the stealthy approach of the destroyer. She had indeed in the early part of the summer occasionally observed an unusual degree of languor and listlessness in Fanny,—but she imputed this to the heat of the weather, and if a moment’s alarm were afterwards excited, it was quickly dispelled by the cheerfulness with which she assured her mother that she was quite well, and by the vivacity with which she entered into the interests and pursuits of those around her. The symptoms of the preceding autumn however began to

manifest themselves as that season once more approached, and Mrs. Selby's heart was visited by sad forebodings. A few days before Charles's departure for London, she first heard that ominous cough which sounded like a knell upon her heart. Charles was not present to hear it, and Fanny made no remark upon it, but Mrs. Selby thought of it till it deprived her of rest. Mary Campbell had never seen her aunt so depressed as on the evening when Charles left Greenfield for London. That he should be sorrowful, and that Fanny should weep, she thought quite natural,—but why her aunt, usually so calm and cheerful, should manifest so much emotion on that occasion, she could not then understand. She did not know that Charles's departure reminded Mrs. Selby more forcibly, how precarious was the tenure by which this ardent young man held his treasure of earthly happiness. She saw him depart full of hopes, which she dared not damp by any expression of her own fears—fears which even to herself often seemed groundless. But the autumn advanced, and brought warnings (bright and beautiful indeed, but still warnings) of decay to all lovely things. As Mrs. Selby watched the changing foliage, she thought she saw in its golden hues an emblem of Fanny's fate—brighter and brighter till earth's bosom should receive the beautiful remains! Fanny's frame seemed to sympathize in the gentle decay of that nature, whose charms had been so dear to her. As every day brought increased desolation to the loveliness of the one, so it brought increased weakness to the other. Fanny could no longer walk to Woodburn to talk with Jane and Ellen of dear Charles, and when they visited her, she could not run with them as in former times to the top of the hill behind the house to see the last rays of the setting sun. Before Charles left her, she found the ascent caused hurried breathing, even when his arm assisted her, and in less than a month after his departure, she found herself unable to reach the summit, though proceeding at a slow pace, and supported by her mother and Mary. Still, however, she could reach the dear house of prayer, and be strengthened by these holy services in which she had joined from infancy, but one Sunday her strength failed her as she attempted to cross the field which separated it from her mother's house, and she felt that her days of worship on earth were nearly at an end. She smiled languidly but sweetly upon her mother and cousin as she leaned upon them, waiting for returning breath, and Mrs. Selby wondered whether she was aware of the tendency of these distressing symptoms. That she was so, is evident from the following letter which she wrote the next day to Charles :

' Your letter, dearest Charles, which I have just received, has made me feel how truly happy I am in possessing so much affection—in being the object of so much tenderness. Indeed, I often feel this, and my heart overflows with gratitude—with gratitude to you—gratitude to all whom I love—gratitude of the deepest kind to the Supreme Disposer of my happy lot. At such times I feel that I have abundant cause, not only for present joy, but for future trust. I feel that affections which are the source of so much pure happiness here, must be intended by God to exist throughout eternity. I often think of what Meta said to her beloved Klopstock, not long before their separation : " I should not love you so

much now, if I did not believe I shall love you for ever!" For ever! How much is contained in those little words!—how sweet to think of a friendship dear Charles which can never end!—which shall be perfected in a better scene of existence—amidst pure and holy intelligences! You remember Southey's beautiful lines:—

'They sin who tell us love can die;
With life all other passions fly—
But love is indestructible,
Its holy flame for ever burneth;
From heaven it comes, to heaven returneth:
Too oft' on earth a troubled guest,
At times deceived, at times oppress'd;
It here is tried, and purified,
Then hath in heaven its perfect rest!
It soweth here with toil and care,
But the harvest time of love is *there*.'

'It is necessary to fix our minds upon this view of the subject, dear Charles, to reconcile them to the changes which continually occur to obscure the brightest prospects of earth. You will think I have assumed the character of a moralist.—Alas! I am but a poor one, for I find it hard to practice what I would recommend—it is so difficult to think of change and death when thinking of you! but I have endeavoured to train my mind to the contemplation of them, and to the conviction that they are the appointments of our heavenly Father, whose love I cannot doubt.

'You must not defer your return much longer, dearest Charles, or you will see but a shadow of the Fanny you left six weeks ago. I seem to myself as if I were dissolving away, and I can perceive every day that I become thinner and weaker—my mother and Mary perceive it too, for I often find their eyes fixed upon me with an expression which I cannot mistake, and which nearly overpowers me. For the first time in my life I feel that I am reserved towards my dear mother. I cannot speak to her now of death and separation, but we have often in the days of health spoken together upon these solemn subjects, and are no strangers to each others thoughts upon them. It is well to be familiarized to these great themes before the days of weakness visit us.

'You remember that beautiful custom which we have heard exists in some part of the Highlands, of sending messages from the living to the dead by some friend departing to the unseen world. I often think of it now, and have been tempted to ask my mother, when sitting by her side, if she had no message to send to the loving ones whom I feel I shall soon meet—the dread of agitating her or myself has prevented me. I am strangely afraid of any agitation, and on this account I sometimes think it is well for us both that you are absent. I believe it would be better if you did not return—and yet, I greatly wish to see you again—to thank you once more for all your tenderness—to bid you not to sorrow as those who have no hope—to remind you that we shall meet again.

'Farewell dearest Charles! I can write no more now. May God bless you.'

Charles lost no time in hastening to Greenfield; he travelled night and day; yet, death was there before him. Fanny had scarcely finished

her letter to him before she complained of exhaustion, and desired to be drawn to the open window that she might be revived by the freshness of a fine autumnal day, but it availed not, and before the close of that day she slept the sleep of death! The now childless mother bent over the lifeless remains, and prayed for Charles that he might be comforted. 'I weep not for her whom Thou hast thus gently taken to thyself.—I weep not for my own sorrows, for the days of my mourning will soon be ended—but I weep for him whom Thou hast visited with affliction before he can have learned that such decrees of Thy will are sent in mercy. Oh! strengthen his faith in this time of his need! and lead him to Thyself for support and consolation!'

We will not dwell upon the anguish of Charles; it was deep and lasting, but its violence was awed into calm submission by the example of Mrs. Selby. He treasured in his heart the memory of Fanny's character—its purity—its holiness, he found it a powerful incentive to the cultivation in his own of all that was excellent. He felt that the best preparation for a future re-union with her, would be the faithful discharge of present duties, and by a vigorous effort he directed his mind to those important duties which were connected with his appointment abroad. He departed, to find in them, and in the strange scenes amongst which they were placed, relief from the sadness which oppressed him.

Mary Campbell had loved Fanny as a sister, and she long lamented her as one. She continued to witness in the example of her aunt, and at last she experienced in her own character the power of Christian principles to support the mind amidst the varied and often severe discipline of this mortal state. She attained the happy conviction that such discipline, if well improved, gradually refines the character from all the imperfections of earth, and prepares it for the blest enjoyments of heaven, and she learned to receive it, not only with resignation, but with devout thankfulness.

CRITICAL NOTICES.

Reports of Lectures, (Nos. ix.—xiii.) by *W. J. Fox*. London: Chas. Fox.

The subject of Nos. ix. x. and xi. is 'An inquiry into the History of Opinions concerning Death, and the mental state induced by its approach.' In these lectures Mr. Fox gives a most interesting account of the opinions which have been entertained by various nations and individuals concerning the approach of bodily dissolution, and the condition of the soul after death. After stating the difficulties of attaining correct ideas on death, arising from the fictitious circumstances in which men have given expression to their thoughts on this subject, he enters into the question

as to the views of the Hebrews respecting the immortality of the soul; and very clearly shows, that, though manifesting a principle of human nature prone to a belief in future existence, and surrounded by the Egyptians who held this tenet, that remarkable people had no distinct perception of its truth, till the rise of the Pharisean sect in the land of Judea. In the second lecture (No. x.) Mr. Fox passes from the Hebrews to the Greeks, amongst whom, as he says, we find emotions and thoughts relative to death taking a very different and contrasted form; and with great beauty and power enlogizes Greece—particularly her Socrates and her Plato—as being highly intellectual and noble-minded, and, in respect to the courage and calmness with which her children met death, not unworthy of the imitation of Christians themselves. In the third lecture (No. xi.) the writer begins by forcibly declaring, that ‘the idea of immortality sprung up from the grave in the Arimathean’s garden, in the definiteness of doctrine, and the tangibility of fact, to reanimate the moral world;’ of which the first fruits were exhibited in the deaths of Stephen the martyr, and Paul the Apostle. After cursorily noticing the coarseness of the Roman mind, compared to the intellect of its Grecian masters, and also the scepticism of that proud and dominant people respecting futurity, he adverts to the frequent instances amongst the early Christians of a fanatical courting of martyrdom, as if life were a curse instead of a blessing, and particularizes that species of controversial antagonism which was displayed on the death-beds, not only of the most eminent believers in Christianity, but even of philosophical infidels; contrasting the mental weakness of their dying declarations with the more dignified bearing, at the hour of death, of the apostles and martyrs of political liberty.

No. xii. is a lecture ‘on Right and Expediency.’ In this lecture the principles of right, and the paltry and criminal evasions of expediency—with the wretched sophisms by which temporizing religionists and politicians confound these two very different things—are set forth with such powerful reasoning and eloquent language, as are sufficient to convince the dullest understanding of the propriety of being uniformly influenced, not by the prejudices of sect or party, or individuals, but by what is deemed to be morally right and serviceable to the cause of truth and liberty, and the happiness of the human race.

No. xiii. contains a lecture entitled ‘The Three Ideas of Christianity.’ The first of these, according to our author, is the Roman Catholic, which is a system or plan for the salvation of men’s souls by the agency of a priesthood; the second is that which Mr. Fox asserts to pervade all shades of Protestantism—the conception of Christianity as a mode of salvation by faith in the Scriptures, or the doctrines which the Scriptures are supposed to contain; and the third is that which regards the religion of Jesus as a divine plan for the spiritual training of the human race, by the exhibition of fact for the contemplation of individual reason:—the first being the domination of pontifical authority over regal and secular power; the second being the reign of sectarianism arising from the antagonist principles of Protestantism in its conflicts with Popery, for the sufficiency of the Scriptures, and the right of private judgment; and the third being

the growth of individual intellect, possessing a freer spirit, and a wider and loftier range. The eloquent lecturer conceives that both the Catholic and Protestant notions of Christianity were well adapted for the seasons in which they flourished; but that now is the time for each separate mind to assert its own rights, exercise its own powers, and claim for itself the formation of its faith, the practice of its worship, and the elevation of its aspirations and hopes.

A View of the General Tenor of the New Testament regarding the Nature and Dignity of Jesus Christ: by Joanna Baillie. Second edition. London: Smallfield and Son.

THE first portion of this work consists of a collection of the various passages in the Gospels, the Acts of the Apostles, and the Epistles, respecting the nature and dignity of our Lord, with the remarks of Mrs. Baillie at the end of some of the books, and her introductory and concluding observations; all of which, with the notes, seem to have constituted the whole of the first edition of the 'New Testament View.' This plan of printing consecutively the whole of the Christian Scriptures bearing upon the person of Jesus Christ is, we conceive, admirably adapted to the tastes and habits of individuals anxious in pursuit of religious truth, but having little time to devote to the study of the Sacred Volume. Were the passages thus brought together by Mrs. Baillie, published 'without note or comment' at a cheap rate, and extensively circulated amongst the followers of Jesus, more good would probably be effected to the cause of Biblical Unitarianism than by the circulation of controversial works. But though in such a compilation it might be well to exclude all expositions and reasonings, we are strongly of opinion that the most approved renderings and the translations of disputed texts by learned men of all churches should form an accompaniment, and that all the supplementary words introduced by the authority of King James should be distinctly pointed out to the eye of the reader. These we cannot help thinking great omissions in our author's book; and to justify this censure, we select, out of many instances, one which occurs in the 52d page, in which she prints the text, Acts vii. 59, "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit," without showing, as is done even in the authorised version, that the word *God* has nothing corresponding in the original Greek. But why should we ungratefully reject the valuable labours of such critics as Wetstein, Mill and Griesbach, who devoted their best powers to the purification of the text of the New Testament? And why still continue the false readings, the interpolations, and erroneous renderings, which are acknowledged to be such by eminent persons of various communions?

We are sorry to observe, that, in her 'concluding remarks,' p.p. 104-5, Mrs. Baillie has attempted to vindicate the practice of persons joining in public worship with those whose doctrinal forms are opposed to their convictions of truth. We have no doubt that, though a Unitarian, this celebrated writer is perfectly sincere in her attachment to the Church of England; but we do believe, that not a more effectual method can be adop-

ted of giving countenance to religious hypocrisy on the part of some, and to the retaining of established error on the part of others, than by individuals of moral worth or literary excellence sanctioning by their presence the worship of two other persons besides the One Almighty Being whom alone they acknowledge as the proper object of religious adoration. By dissenting, indeed, from churches which are generally deemed orthodox, in order to worship the Father in spirit and in truth with those whom they consider his true worshippers, they expose themselves to the calumny of the bigoted, the ignorant, and the worldly-minded; they perhaps sacrifice some of their dearest attachments in life, and may suffer no small degree of loss in their temporal interests; but it is the command of their Saviour to take up his cross and follow him, and for his sake to relinquish even the pleasures of domestic love and society. If there were no fellow-Christians with whom Unitarians could associate, and join in addressing the 'Father' as 'the only true God,' in the name of his Son and Servant Jesus Christ, there might be some show of apology in refusing to withdraw from the communion of public worship, lest a pattern of indifference to religion might be exhibited. But, in our opinion, even this conformity to what is acknowledged to be error would mark a spirit less honest and magnanimous than that of the man who should publicly and fearlessly testify his dissent by separating from an assembly whose adorations he conceived to be opposed to the teachings and the example of his Master, though he should stand alone in such a manifestation of his opinions. In this did our divine Milton act a nobler part, for he knew that he should have detracted from his own greatness of soul, had he countenanced with his presence the errors of the established church; and posterity will undoubtedly do justice to the purity of his motives.

This edition of the 'New Testament View' contains, besides what we have adverted to, a correspondence with the Bishop of Salisbury, Remarks on the Pre-existence of Christ, and on Toleration and Fanaticism, with the texts from the Apocalypse relating to the person of Christ, and a note on Sir Isaac Newton.

The letters between Mrs. Baillie and the late Bishop of Salisbury are highly interesting, and afford another proof, to the very few unhappily on record, of the possibility of conducting theological controversy without any bitter feeling or personal acrimony,—nay, with the most perfect urbanity and affection. It would seem that some time after the appearance of the former edition of the 'View,' the bishop published an answer to it in the form of a letter addressed to the author, and sent her a copy, with a note requesting her opinion of any portion of it in which she might think him mistaken. This request was acceded to, and gave rise to the private correspondence now contained in the volume; the chief topic discussed being, 'Whether, without previous instruction in the doctrine of the Trinity, a person of plain sense could read through the whole of the New Testament, and be aware that such a doctrine was contained in it.' As might be expected, the lady answers in the negative, the bishop in the affirmative; and we feel warranted in saying, that the former has decidedly the best of the argument. This is a most valuable portion of

the volume, and is deserving the serious consideration of those who are halting between the two opinions.

The 'Remarks on the Pre-existence of Christ,' are written with the view of supporting the Arian hypothesis, in opposition to the objections of a friend entertaining Humanitarian opinions. We fear that the writer, in her expositions of Scripture phraseology deemed favourable to the existence of our Lord before his birth, has not taken into due consideration the bold oriental idioms which so frequently occur in Holy Writ, and forgotten some of the observations which she had herself so well and forcibly expressed in page 98 of the 'Concluding Remarks.'

The Essay on 'Toleration and Fanaticism,' is a good argumentative appeal against persecution, and in favour of private judgment in the formation of religious opinions, and partially develops her views on the redemption by Christ, and the agency of the Spirit in opposition to current sentiments on these important subjects.

The note, in the Appendix, relating to Sir Isaac Newton, was written by a friend of Mrs. Baillie, and will be deemed valuable by all who take an interest in ascertaining the religious opinions of that good man and great philosopher.

If any one unacquainted with the name and merits of Joanna Baillie should peruse the work which we have noticed, as the production of an individual of good sound sense, not skilled in the various controversies which have existed relating to the person of Jesus, and in the state of Biblical criticism on this subject, he in all probability would close the volume with a somewhat high estimate of the talents and the knowledge of the author. But if, on the other hand, one sat down to its perusal with those sentiments of respect which are justly excited towards individuals who have surpassed the generality of their race by the splendour of their genius, or the richness of their mental endowments, and who by his own reading and acquisitions felt himself competent to judge between the conflicting opinions which have been held, and the criticisms which have been propounded on texts of Scripture, respecting the nature and dignity of our Lord, by the good and learned men who have written on the subject, his judgment of Mrs. Baillie's work would, we fear, be rather unfavourable on the whole. Yet, however this may be, in whatever frame of mind he might peruse the volume, he could not, if he had a heart, fail to be charmed with the simplicity, the unaffected modesty, and the beautiful tone of liberality and candour, which pervade almost every line of her remarks, her notes, and her letters; and, though he should have occasion to lament the paucity of knowledge he had acquired from the perusal, he could not but acknowledge that his sentiments of Christian affection towards those who dare or are so unfortunate as to differ from him in opinion were strengthened and purified.

J. W.

Beneficence ungratefully requited; a View for the Contemplation of the Christian World: by Francis Knowles. John Green, London; Forrest and Fogg, Manchester; and John Harrison, Wigan.

MR. Knowles deserves our best thanks for this admirable pamphlet; for,

as an allegory, it is justly conceived and beautifully written; being designed to call the attention of the Christian public to the more frequent observance of the Supper of the Lord Jesus. Our young friends, who neglect the celebration of this simple and impressive rite, would do well to purchase the tract, read it carefully, imbibe its spirit, and obey the command of their beneficent Master—'Do this in remembrance of me.'

The Sunday School Girl. John Green, London.

THIS is a true narrative, by the Rev. J. C. Means, of a Sunday-school girl, who, by her sweetness of temper, her affection to her parents and friends, and her fondness for reading the Bible and religious tracts, gave hopes of becoming a useful member of society. But her bodily constitution was weak, and she became a prey to consumption,—dying, as she had lived, in the faith of Jesus. This useful little tale might perhaps have been rendered more serviceable to the younger Sunday-scholar by a fewer number of what are called 'hard words.'

Scripture Proofs and Scriptural Illustrations of Unitarianism: With an examination of the alleged biblical evidence for the doctrine of a Triune God, the proper deity of Christ, and the divine personality of the holy spirit, distinct from the Father: Interspersed with various readings, different translations, paraphrases and expositions of Scripture texts, taken from the writings of the most popular and learned men belonging both to the Unitarian and the Trinitarian body: Also, an Introduction, containing a statement of the opinions held by the Christian Church respecting God, Christ, and the holy spirit: With an appendix, consisting of the Concessions of Trinitarian writers, summary Evidence for Unitarianism, &c. &c. By JOHN WILSON. Second Edition. London: John Mardon.

WE are extremely glad to find, that a second edition of this very useful book has been called for in so short a time after the appearance of the first. This exhibits the best proof that we can desire, that the intemperate denunciations of the Trinitarians have not been able to subdue the liberal spirit of free inquiry. If the progress of Unitarian Christianity be not as rapid as its impatient friends may desire, and if the grossest misrepresentation of its enemies tend in some degree to hinder its success, it is equal, we believe, to the steady course of advancing light and knowledge.

Mr. Wilson's book contains a comprehensive and correct view of the merits of the orthodox and heterodox systems in general—especially the Trinitarian question and its adjuncts. We do not think that there is any argument of consequence, which is not here to be found fairly stated, often in the very words of the respective advocates of Trinitarianism and Unitarianism; and the different passages of scripture, to which an appeal is usually made in favour of either system, have been collected with so great assiduity, as to leave nothing farther to be wished for in this respect. Of the various passages also which are adduced, the in-

terpretation (when it appears to be required) is copied from the advocates of the two opinions respectively. We certainly know of no other book, which contains so complete a view of the evidence on both sides of a controverted question, as this publication of our able and ingenious author. It is true that Mr. W. himself is an Unitarian; and that, after having given the evidence very fully and impartially on both sides, he sums up in favour of what he deems to be the truth—Unitarianism. But this, as an honest man and sincere Christian, he was surely bound to do. And we can truly affirm, that he performs the office of judge with candour and a liberal spirit. For our own parts, we can expect nothing fairer in the examiner of controverted theological opinions; and we have ever looked for it in vain in the orthodox writers. We defy the Trinitarians to point out any controversial book, written by a partisan of their opinions, where any thing approaching to the charitable spirit and impartiality here displayed has been evinced.—It is known where truth dwells, by the spirit with which it is attended. We are proud of this book for this reason, as well for its great general merits; especially as we know that it has been written by a person who makes no pretensions to much critical erudition or extensive learning.

We hope the Unitarians will not neglect the claims of this very able writer, as well on their own account as his. For here at a small expense they have an opportunity of seeing the general comparative merits of their system ably represented, as well as an occasion, which we are humbly of opinion they ought not to neglect, of rewarding the labours and meritorious services of a judicious advocate. Were this publication to experience the reception it deserves, it would be generally patronized by the Unitarians; and it would become (we do not say exclusively) the guide of all those who are with an unbiassed mind sincerely seeking divine truth for its own sake. This book is a rich repository of all the evidence on both sides of the disputed questions discussed; and nothing has occurred to us in the perusal, which we have regarded as a material omission. And the spirit of the work is equally commendable with its other excellences. It is free from the arrogance of dogmatism, and from the denunciation of divine vengeance, so common with the orthodox. In exposing the errors of the assumed orthodox system, the writer passes not on its advocates the sentence of eternal damnation—after an example of unchristian animosity still too often displayed. He does not revile them as atheists, because they worship a Triune—that is, in his opinion, an unscriptural—God; nor does he dare to brand them as deniers of the Saviour, because he thinks they have widely deviated from the Scripture doctrine concerning his person. These are not the arts with which he endeavours to influence the judgment of his readers. There is nothing but temperate argument, left to make its own impression on the reflecting mind—on rational creatures, whose distinctive privilege it is, under the guidance of the Holy Scriptures, and in the use of all the means enjoined, to judge for themselves; and whose solemn duty it is, by divesting themselves of prejudice, by correcting the prevalent spirit of partisanship, and by suppressing the debasing influence of secular and interested systems, to judge with dispassionateness and impartiality, and in the fear of God.

We beg to ask the Trinitarians, whether the general character of their controversial writings is equally free from bigotry and a condemnatory spirit. Certainly, so far as we have been able to observe, they are not. They appear to us to be aware, that the defence of their system requires all the aid that may be derived from an appeal to the prejudices and preconceptions of men, to their interests and passions; and to all that perversion of the judgment which has been effected by early misinstructions and false associations.

Too many of them also seem to be fully aware, how much their cause may be strengthened, temporarily at least, by mis-statements, and misrepresentations, and false accusations addressed to parties, whom it is not in the power of the Unitarians to disabuse. They seem to us, we must confess, to have recourse to these unhallowed weapons, because they have a secret misgiving of the insufficiency of fair and dispassionate advocacy. This is the conclusion, to which conduct so unaccountable in those who assume so much, necessarily leads.

As a specimen of our author's style and manner, we give the following paragraph without selection:—'We are convinced of the almost total impossibility of producing more powerful evidence for the inferiority of any rational being, than that which has been brought together in these sections, with the view of supporting the Unitarian doctrine, that Jesus Christ was, in all things, subordinate to the 'One God, the Father.' We have shown that this doctrine is contained in numerous portions of the Sacred Writings—that it pervades the New Testament. In the Christian Scriptures we find the Saviour invariably speaking of himself, and spoken of, as a being distinct from God; as one who depended on the Father for every thing that he possessed,—for life, intelligence, inspiration, power. There do we find him, with the piety of a child of Heaven, with the earnestness of a creature conscious of his own weakness in the presence of his Creator, pouring forth all his supplications, and all the expressions of his gratitude, to the Almighty Parent; and there do we find him using language clearly indicating the absolute, 'unrivalled supremacy of his Father and his God. Devotedness to the will of a Superior Being was, indeed, the great principle by which he was actuated in life and in death; and, though in possession of extraordinary wisdom and great authority,—though he carried with him, wherever he went, the conviction of his bearing a high relation to the universal Father, he never once forgot that the sublime truths which he uttered, and the holy powers which he put into execution, were all the gift of God.'

W. J.

THE DOMESTIC MISSIONARY.

LONDON DOMESTIC MISSIONARY SOCIETY.—(*From the Missionaries' Report, Presented April 5th. Spicer-street, Spitalfields.*)—Average number of children in the day-school, 144. In the last week of

March the attendance was upwards of 180, and it may be expected still further to increase. The religious service remains nearly the same as in the last report. Money distributed, chiefly in necessaries, 2*l*. 19*s*.

The state of the district during the past month has improved a little. Employment has been more general; and the severity of the weather having subsided, the distress is considerably lessened. Disease however still prevails, and deaths have been very frequent. Two of, I think, the worst cases I have ever witnessed, occurred during the last month.

When my attention was directed to the first of these, I found a family of seven children with their mother very ill of fever, the distressed and anxious father without employment and without sixpence. On enquiry I learned that they were persons of sober, industrious habits; but one article after another had gone to procure a scanty pittance, until they had nearly reached starvation. On further enquiry I learned that the man was a Jew, and having taken a woman of a different religion, he was abandoned by the Jews, and was refused assistance by his own sister. His application to the parish to which he belonged was rejected, because he was residing in another parish, and that to the parish in which he resided because he was not a parishioner. I found the children standing in a group round the fireless grate, and the apparently dying mother in a bed in the same small room. I at first gave the man a ticket that would help him to a loaf of bread and a few coals, which he received with thankfulness. After some further conversation, from which I learned more of their distress, I gave him two shillings, when the poor man burst into a flood of tears and passionate sobs, which prevented the uttering of a word. He afterwards told a person that the relief was so unexpected, coming from a perfect stranger, and a person of another religion, that it quite overpowered him. On a subsequent visit, as he had still no employment, I advised him to make another application to the parish to which he belonged, and to state plainly his case. He did so, and was received so roughly and treated with such unkindness that he returned dejected, despairing, broken-hearted, saying, 'I can never go again, I must die.' On the second day, I think, after this application, he was seized with fever, and soon became delirious. We obtained a ticket for the fever hospital, but that was full and could not admit him. I then applied to a humane gentleman, one of the guardians of the poor, who interested himself in the matter, and finally got the patient into the parish workhouse, where he very soon expired. I understand the Jews then came and put him into a coffin just as he died, and took him to some remote part of their burial ground, fearing I suppose that his bones might pollute the more pharisaical of their tribe. When, when will men, however affluent, and though in office, learn that they are but men, and that the poorest and the vilest are also men and brethren, and have a claim on their sympathy and benevolence!

My attention was directed to the second case by a petition in writing, stating the sufferings and destitution of a family. I promised to visit them, and did so the next morning. In one room I found two beds with three occupants;—in one a woman raving with a brain fever;—in the

other her child and her brother ill of scarlet fever. In another room were two coffins holding three of the same family, a young man of 22, a girl of 17, and an infant of 6 months. On enquiry I found that the husband of the sick woman was in prison for some crime. The woman is since dead. The four were buried at the same time on Sunday last. I notice this case partly to express the pleasure I experienced on Sunday evening last. In the course of my address I merely mentioned the facts of the case. After the service one young man slipped 2s. 6d. into my hand for the poor sufferers,—another person, without knowing that the first had done so, did the same,—another took his hat, and throwing in something, held it to others. The result was, that 14s. were obtained in aid of the remaining sufferers, and this from working people.

On the 14th March, the annual meeting of the mutual instruction society was held at Spicer-street. About 100 persons took tea at half past five. At a little before seven, the chair was taken by the Rev. E. Chapman. After a short but appropriate address by the chairman, the following sentiments were introduced and spoken to by the members and others.

1.—Union and co-operation desirable in every good work. 2.—The improvement and happiness of man, the design of God's dispensations. 3.—Happiness not entirely or principally dependent on circumstances; but the privilege of all rational and moral beings. 4.—To promote the general good, man's individual duty. 5.—The reciprocal duty of Christians. 6.—The advantages of mutual instruction societies. 7.—The success of this, and of every similar institution, having for its object, mutual benefit and universal happiness.

A unanimous and hearty vote of thanks being given to the chairman, that gentleman expressed his gratification at the meeting, the social harmony that prevailed, the sentiments introduced and the speeches of the members. A hymn and short prayer concluded the meeting soon after nine o'clock. On retiring the parties expressed their high gratification. The effect of this meeting has been very good,—seventeen new members have joined the society, and three more are proposed for admission. It has also served to add a few to our Sunday evening congregation. Some articles of clothing have been received. Thirteen persons have received small loans, which they are to repay by instalments. R. K. P.

Half-Moon Alley, Cripplegate.—Number of visits paid during the last month, 343; tracts distributed 300. Money distributed chiefly in necessities 4l. 8s. 11½d.; average number in day school, 70; in Sunday school, 125; attendance 83; average attendance on the Sunday evening religious service 43.

The winter having terminated, with it has disappeared much of the distress by which it was characterized. Employment has become more general, and the district in this respect has decidedly undergone a change for the better; but it will be long before even those who are employed will right themselves; debts having been contracted and property parted with, to eke out an existence during the winter.

There are sometimes found among the poor, persons who originally were in superior circumstances; but who by misfortune or misconduct are

plunged into poverty. They disappear from society and hide themselves in some unwholesome court or alley, where perhaps they perish; for many do perish from sickness and want.

While visiting last week in a court that runs out of Golden-lane, I met with a family of this description. The room in which they live is at the back of the house on the ground floor, almost a cellar, cold, and gloomy in aspect. It is a furnished apartment, if three or four broken chairs and a stump bedstead can be called furniture; and for this hovel a rent of three shillings per week is paid. The inmates of the room when I entered, were a woman and four children. The woman was at work sewing a carriage cloth. The children were crying, cold they must have been, for the wind was sharp that day, and there was no fire in the place; they were hungry too, and I had the luxury afforded me of supplying them with bread. I learned from the woman that her husband had been in business as an upholsterer at Brighton, but had been nearly ruined by an unfortunate law suit. He had come to London in search of employment. She had saved from the wreck of his property enough to furnish two rooms; but a long illness of her husband's, last autumn, had compelled them to consume this fund, and they had been struggling through the winter till they got into the state in which I found them, without food, clothes, or furniture. The work she was about was the first she had obtained from a warehouse, and she expressed her fears lest she should not be able to do it properly, having been unused to the employment. There was a superiority in the manner and language of the woman, which told much for the truth of her statement, and the high terms in which she spoke of her husband was a beautiful illustration of the undying nature of human affection,—affection which could stand unshaken amidst so much wretchedness. The children were nearly naked, and I would gladly have assisted to clothe them, but I found on examining my store that I had hardly any thing likely to be of service to them. I have since seen them, and I hope by judicious management their condition may be materially improved. Under their circumstances sympathy alone is a blessing. It lightens the burden of woe; and in this way the Domestic Missionary often has it in his power to soften to the suffering poor the unavoidable evils of this life, and at the same time to raise their thoughts to a purer and better state of existence.

I must mention that some kind friend has sent me upwards of 100 pairs of gloves, and some other useful articles. These have been distributed in the school. It was amusing to see with what pleasure they were received. The children ran home with shouts of joy to shew their mothers what was to most of them the first pair of gloves they had ever worn.

The Sunday School library, with a considerable addition of books, has been re-opened, at a subscription of one penny per month. A gentleman who has for some time been a zealous teacher in the school, has taken it under his superintendence, and I doubt not that it will prove useful.

W. V.

MANCHESTER MISSION TO THE POOR.—(*Extracted from the*

Minister's Reports for February and March.)—The months of January and February formed the most trying and laborious period which I have spent in this work. My duties have called me to visit daily the dwellings of the sick poor. During eight weeks I have recorded in my journal six hundred and forty seven visits, of which a moiety at least, was to the sick, aged and infirm. The prevailing disorder has been fever, under different modifications; and in many instances it has been attended with fatal results. This disease has not been confined to such families as are steeped in poverty and filthiness; but it has visited several who are a remove above absolute want, whose dependence being on their daily labour, which this becoming interrupted, a large amount of suffering and distress has been induced. The inclemency of the weather increased, in some instances to an awful degree, the privations and sufferings of the poor. If my powers of description were at all adequate to the task of conveying to the mind of a stranger, a perfect idea of what I have actually seen, I should really have some hesitation in doing it, lest I might be suspected of over-colouring and exaggerating human misery. The mass of poverty and suffering in our populous towns is truly appalling, and to those who are sceptical as to the statements of others, we would say, go and see for yourselves. I find that those feelings which are excited by actual observation; by the side of the sick bed, amidst the realities of suffering and want; lose much of their intensity, when I retire to my study to give them expression upon paper. If it were necessary, instances coming perpetually under one's own observations might be adduced to excite the sympathies of the benevolent.

It was on one of the coldest days of January that I happened to go into a cellar inhabited by a weaver, and I will simply state what I saw there. On a miserable bed there was the wife, lying-in, so ill indeed, that she could scarcely speak to me; in another part of this damp and gloomy room, which looked more like the cell of a dungeon than the dwelling-place of free and industrious human beings, I perceived the dead body of an infant lying on the warp in the loom. I asked the father why he had not buried it, for it had been dead nearly a week. He replied that he was unable to defray the necessary funeral expences. The other facts of the case are simply as follows. The poor man, who at the best could earn no more than seven or eight shillings a week, was unwell himself, and consequently had but the merest trifle coming in for some time previous to his wife's confinement; an event for which no preparation had been made. They have one child living, and belong to Ireland; and had it not been for the assistance of a neighbour, a poor widow woman, they must have literally perished.

When I look at this and similar facts, I sometimes feel at a loss what to say, or what to recommend. Of one thing, however, we may be certain,—that to relieve our fellow-creatures when they are dying as it were from want, is the most sacred duty of humanity and Christian benevolence.

The grand desideratum is a *moral reformation*. Without this all efforts for the improvement of society will be in vain. The *causes* of poverty and of all our social evils should be diligently sought out, and

faithfully exhibited to public view, that they may receive their merited condemnation. While ignorance, and so many temptations to vice continue to be tolerated amongst us, the best efforts for the general improvement of society must necessarily be impeded in their operations. Let but science and literature, in connexion with the pure and benign religion of Christ, *compete upon equal terms* with the various demoralizing agencies that are constantly at work around us, and we have perfect confidence in the result.

I feel pleasure in stating that the liberality of friends has enabled me to distribute during the late inclement season, various articles of clothing to seventy-five families. The hand of beneficence has been extended in various quarters to the relief of the necessitous; and as the frost has now terminated, and the usual channels for labour again opened, I hope speedily to see a marked improvement in the condition of many of the working people.

Before I draw this report to a close, I must advert to a melancholy circumstance which occurred a few days since at Miles Platting. A young man about twenty years of age of the name of Hill, who had been for a considerable time both a scholar and a teacher in our Sunday-school, met with instantaneous death by the falling in of a large portion of the roof of a coal mine, in which he was at work. I happened to be on the spot when he was taken home, which is but a short distance from the mouth of the pit. Never shall I forget the heart-rending scene. How precarious is the life of a collier! This young man left his home in the morning in possession of perfect health and strength, with a full expectation of returning to it in the evening. At noon, however, he was carried home a corpse! How appropriate are the words of the burial service, 'In the midst of life we are in death.'

Hill was a young man universally respected. He was an ornament to the class to which he belonged, a class which has hitherto been treated with neglect and unmerited reproach. He had marked out for himself a line of improvement which he was steadily pursuing. From the first he was connected with the mining class established in the Miles Platting Mechanics' Institution. The design of this class is to impart to miners and such as are engaged in subterraneous operations, a practical knowledge of the principles on which their safety and success are dependent.

His funeral was numerously attended. Mr. Looney, the teacher of the mining class; Mr. Winstanley, superintendent of the Sunday-school; myself and a large number of teachers were present. Funerals, I am informed, especially among colliers, have been too frequently made occasions of feasting and intemperance. It was not so, however, in this instance. The whole was conducted with a propriety becoming so solemn an occasion. After the interment we assembled in the school to the number of about fifty, when Mr. Looney gave a suitable address, intended chiefly for the benefit of miners. The proceedings terminated with singing and prayer. On the following Sunday evening I preached a discourse in reference to the event, which was listened to with the greatest attention by nearly or quite five hundred persons, many of whom were colliers.

Thus I hope a good moral impression has been made amongst the careless and indifferent, and although we can ill afford to lose such young men as Thomas Hill, yet if his sudden and untimely end, can be made the means of awakening others from the sleep of a spiritual death, to the life and enjoyments of Christian righteousness, we shall have abundant reason to be satisfied with the dispensation of Divine Providence, by which a temporary evil will be made productive of extensive and everlasting good.

G. BUCKLAND.

April 2nd, 1838.

CHRISTIAN FELLOWSHIP SOCIETY AND THEOLOGICAL DISCUSSIONS IN SALFORD.

To the Editors of *The Christian Teacher*.

GENTLEMEN—I have recently observed, with great pleasure, that several individuals belonging to the Unitarian body have, with a praiseworthy zeal, published their views as to the best means of forwarding the great objects contemplated by the Gospel, and as to the propriety of endeavouring to effect some melioration in pulpit ministrations and Sabbath-day services. Induced in some degree by the example to which I have referred, I design in this letter to draw up a brief account of the objects and proceedings of the 'Christian Fellowship Society,' instituted by the Greengate Unitarian congregation of Salford, and originating in the exertions of their respected minister. It is desirable, that, on however small a scale, every effort made for the moral, the mental, and the spiritual improvement of Christian congregations should be publicly noticed, in order that societies who are stationary or lukewarm may be stimulated to arouse themselves, and to move forward in the path of religious perfection; by copying what is worthy of imitation, omitting what is redundant or unsuitable in dissimilar circumstances, and supplying what is deficient either in the manner or the matter.

The Christian Fellowship Society held its first meeting on the 10th of August, 1837, in the school-room belonging to the Greengate chapel; and in the rules then agreed to, the objects of the society are stated to be—'to promote Christian intercourse amongst its members, and to further the cause of Unitarian Christianity in any manner which a majority of its members shall determine.' With a view of carrying out these purposes, it was resolved, 'that officers under the name of visitors shall be appointed, whose business it shall be to visit at their houses, not less frequently than once in every three months, each of the members in their district;—to see that strangers are furnished with accommodation at the public services;—to give notice to the minister of any circumstance requiring his special attention;—and generally to promote the cause of Christian truth and piety:' and also 'that conferences of the members be

held for conversation or discussions on subjects relating to their moral and intellectual improvement.'

In accordance with these resolutions, ten individuals—the moiety of them females—were appointed as visitors; the Wednesday evenings were appropriated to religious discussion and conversation; and a secretary was elected to take minutes of the proceedings. From the 16th of August till the 31st of January, these very friendly conferences were held once a week by the members, probably averaging in attendance about fifty in number, many females, and who seemed to take great interest in the proceedings; though it is to be deplored that those who confer a grace and add a peculiar zest to the conversation of the family circle, should be debarred by the mere conventionalism of society, from expressing their ideas in the large and Christian circle of their fellow-worshippers. On these occasions, the Rev. J. R. Beard presided; the conference commencing with the singing of a hymn, and ending with prayer,—put up either by the minister, or by one of the members. The subjects discussed were respectively introduced by some one of the members, who read an original essay, not unfrequently exhibiting the modesty and talent of the writer; and a conversation followed, sometimes very animated, but always instructive. These subjects consisted of the following questions:—

1.—On the proper constitution and objects of a Christian Society.—2. On the Scripture Doctrine of the forgiveness of sins—(considered at two conferences.) 3.—On the inspiration of the Scriptures.—4. How far is a future state a doctrine of revelation? 5. Does the future state begin immediately on the termination of each individual's life, or at a general period of resurrection? (Twice discussed; one essay being produced on the first occasion, and two on the second.)—6. On the simple humanity of Jesus Christ.—7. Whether the laws given by God to the Jews from Mount Sinai, respecting the peculiar observance of the Sabbath, should be adhered to by all future generations.—8. On the utility of prayer.—9. The nature and design of the Mosaic dispensation.—10. The nature and design of the Christian dispensation.—11. The unreasonableness of the doctrine of the Trinity.

At one of the meetings in December, Mr. Sidney Smith, of Edinburgh, who was delivering a course of lectures on phrenology, and on national and legislative morality, favoured the Fellowship Society with a powerful and elegant essay, in which he animadverted on the persecuting spirit which has been so frequently manifested by members of various churches against those who have had the manliness to think for themselves, and the integrity and zeal to profess and promulgate their opinions. And on the 10th of January, the Rev. J. R. Beard delivered a lecture exclusively to females, on the important subject—'The way to make a happy home;' on which occasion we have been led to understand, above one hundred matrons and unmarried females were present, and listened with the deepest attention to a clear, simple, and affectionate address.

About the end of February it was resolved by the society to invite our Trinitarian friends by advertisement to a public discussion on the points of doctrine in which we differ from them; and accordingly meetings for this purpose have been held on the Wednesday evenings since that time; the subjects discussed being the doctrine of the Trinity, and the Deity of our Saviour. The speakers on the Unitarian side were chiefly the Revs. A. Bennett and J. R. Beard, and occasionally Messrs. Jones, Smith,

and Tate ;—on the Trinitarian side, Messrs. O'Connor, Stanley, Johnson, Robinson, and the notorious Richard Carlile, now professedly a Christian, though denying the Scriptures as an *historical* record of divine truth ;—and, on neutral ground, the Rev. Samuel Tucker, of the Warrenite Methodists. Two individuals of different religious principles—one of them being Captain Barlow, a Trinitarian, the other, Mr. Wilson, author of the *Illustrations of Unitarianism*—were appointed to preside ; and a quarter of an hour allotted for the first address at each meeting, and ten minutes for the speaker that followed. With a few occasional outbreaks of party feeling, and some wandering from the questions at issue, these public debates were well conducted, and were listened to with great attention by an auditory consisting of between two and three hundred persons ; and we have no doubt that they will be highly serviceable to these present who are sincere inquirers after truth, and who had not previously paid due consideration to the important subjects discussed.

Our friendly conferences and public debates are now closed, but will, it is designed, be renewed in Autumn.

J. W. Sec. to the *Christ. Fel. Soc.*

Salford, April 15th, 1838.

INTELLIGENCE.

GREENGATE SUNDAY-SCHOOL TEACHERS' TEA PARTY.—On Friday, April 13th, the teachers of the Greengate Sunday-school, together with friends, took tea to the number of 120, in the school-room of the Greengate Chapel, Salford. After tea and a voluntary on the seraphine, the minister of the congregation, the Rev. J. R. Beard, took the chair and gave out a hymn, which, as others sung in the course of the evening, appeared to be joined in by the company with an earnest and gratified spirit.

The CHAIRMAN then proceeded to bring before the meeting a variety of topics connected with the moral, spiritual and intellectual well-being of man and with the interests of the Greengate school and congregation. To the subject of 'Sunday-schools—may they go on and prosper in their important work of diffusing knowledge, virtue and happiness,' Mr. John Jones offered some interesting observations ; among which he mentioned that he had been connected with Sunday-schools for many years, whilst he was a Methodist, and since he had become a Unitarian ; that he was satisfied from what he saw of their influence in private life, that they were doing an important work ; that to him it seemed like a providential dispensation that Mr. Raikes, their founder, should have been raised up at the very time when the cotton manufacture began to remove children from under the immediate supervision of their parents ; that he rejoiced in the prosperity of the Greengate school, and believing that the teachers were

of one mind and sought no other reward but the success of their efforts, he felt assured that the prosperity would not only continue but increase; he would advise them to make kindness the governing principle of their conduct with the children, and to lead the children to act kindly one towards another, and ended by relating some incidents which had come under his own knowledge, tending to show the efficacy of such a mode of acting.

In connexion with a wish for 'The prosperity of the Greengate Congregation,' Mr. Beard remarked that at no period of his connexion with the congregation had he better hope of its success. This did not arise from any abatement of prejudice without, for in his opinion there was no abatement, and was inclined to think that the efforts of the evangelical party in the church, and of the Calvinistic Dissenters—both of whom did their utmost to raise up terrors against Unitarians, were just now taking full effect upon the minds of the less informed, and therefore, that the bulk of what is called the religious world, were never more alienated than at present from what he regarded as a spirit of power, of love and of a sound mind. But the strength and promise of the congregation were within themselves—in the unimpaired unanimity which prevailed—in an entire confidence between minister and people—in their cordial and earnest co-operation, in the liberality of their constitution, and their practical recognition of the humanising and harmonising doctrine of spiritual equality. It was true that instead of possessing chapel and funds which exertions among themselves and the munificence of friends had led them to expect, they had now a rent of 80*l.* a year to pay for a place of worship formerly their own. Yet they were not without support in the consciousness that they held no property to which others had a claim, and of the sympathy with which the peculiar position in which they stood was regarded; and if they followed his advice—advice which he hoped to be able to act upon himself—and persevered in their work irrespectively of others, looking rather to their opportunities of usefulness than the enforcement of their congregational rights, and whilst they compromised no principle fostered no animosity, nor allowed aggrieved feelings to divert their energies from their proper sphere, he felt assured that the success which had attended their efforts was only the first fruits of the harvest. The elements of prosperity lay around them;—in their own energies, in the noble principles they professed, in the benevolent affections by which they were actuated—in the sacrifices they had made and were ready to make;—in the hearts, the wants, the children of their neighbours and friends, and he hoped, he might add, in the blessing of God on their humble efforts. The chapelwarden would probably say something as to the actual condition of the congregation.

Mr. ARMSTRONG said, that it was a subject of thankfulness that during the last twelvemonth they had lost no seatholder by death, and that within a few months the congregation had been increased by more than one-third, twenty families and sixteen individuals having taken 89 sittings, so that more pews were now occupied than at any former period. The retirement of some of those who had left them he could not but regret, but the

vacancy had been more than filled. In his experience he had never known a congregation which presented more elements of progress, and he had no doubt that brighter days than ever were in reserve. He concluded by urging several valuable suggestions on the meeting, particularly that as the cause was their own, the congregation should work quietly in private to aid the minister by bringing their friends to the services, by the loan of books, and by training up the elder scholars to usefulness, so as to connect them with the congregation.

Mr. BUCKLAND, minister to the poor in Manchester, delivered an excellent address on the theme of 'Cheap and rational recreations for the poor,' in which he took occasion to expose the erroneous views of those parliamentary and other sabbatarians who are labouring to induce the legislature to legislate so as to abridge the only opportunity the working classes have of refreshing themselves and their families after the confinement and toils of the week, and to contrast together the amusements of the young and the recreations of the mature, as enjoyed in the rural districts, with the degrading pleasures of the manufacturing population. He urged the necessity of the poor looking to themselves for the supply of the means of rational recreation; for if by the influence of knowledge and religion, they could be brought to expend in such the large sums which are now lavished in beer-shops and gin palaces, they would be able to provide all that was necessary, and go beyond the best institutions which now spring from the wealth of the few. There were persons who took a practical concern in their welfare, and were most desirous to see them provided with rational recreations—he would name that excellent and benevolent man, Mr. Benjamin Heywood; but the more they cultivated independence in every concern of life, the more successfully would their interests be promoted, and the happier would they be.

The next wish expressed by the meeting was—'May the Conferences and Discussions which have been recently held in this room be a means, under the divine blessing, of enlightening the minds of many.'

In speaking on the subject the Rev. A. BENNETT, among other useful observations, mentioned, as showing the utility of such meetings, that he knew of a Trinitarian congregation who, notwithstanding the influence of the minister, adopted, and eventually the minister too, Unitarian opinions, mainly in consequence of private conferences; and of two ministers now holding situations of great usefulness in the Unitarian Connexion, who had been led to Unitarianism by similar means. In relation to an anecdote mentioned by the chairman, of a minister whom he had heard state that having doubts on the subject of the deity of Christ, he prayed for a token from heaven to lead him to the truth, and was in consequence relieved from his difficulties and established in orthodoxy; Mr. Bennett related the circumstance that Lord Herbert, of Cherbury, after having composed a work (*De Veritate*) whose tendency was to undermine Christianity; and being in doubt whether he should publish it, sought in prayer to learn the will of God thereon, and obtained it, 'in a loud though gentle noise, which did so comfort and cheer me, that I took my petition as granted, and resolved to print my book.'

Mr. JEROME made some remarks of an excellent spirit on—'May the miseries of war soon cease entirely and for ever from the earth:' the Chairman having taken occasion to state, that among the benefactors of their species Unitarians could reckon Dr. Tuckerman, the founder of Missions to the Poor; and Dr. Worcester, the founder of Peace Societies.

In proposing 'Prosperity to the Salford Mechanics' Institution,' the Chairman said he was glad that an object he had long had at heart was likely to be realized. There was one of the congregation who had been very useful in the Manchester Institution, and who was now taking an active part in founding that in Salford—Mr. Richard Phillips. Mr. Phillips said that they had a very good prospect of success. After many difficulties they had succeeded in hiring a building, and now had 300 annual subscribers—the very sinews of such an institution. They hoped ere long to erect a building for themselves.

The meeting was concluded with a hymn and short prayer, after an evening spent in pure, rational and improving enjoyment.

We may add that the charge of sixpence each, with a little assistance from friends, more than covered the expence incurred.

MANCHESTER BAZAAR.—On Monday, Tuesday and Wednesday, April 16th, 17th and 18th, a Bazaar was held in the Town Hall, Manchester, the use of which was afforded gratuitously, in order to raise a sum of money for the liquidation of a debt of £800, remaining on a building erected in Upper Mosley-street, Manchester, by the liberality of members of the Cross-street and Mosley-street Unitarian congregations, aided by a grant from government. The proceeds amounted to £1127 15s.; the expences, we understand, will not exceed £60. The success of this benevolent effort is due, not merely to the ladies of the Unitarian connexion in Manchester; those of the surrounding districts afforded valuable aid, and among the company were seen no few individuals belonging to other denominations of Christians. Indeed the object was one of a nature to command support from all who are favorable to the education of the people. In the suite of rooms of which the School-house consists, is a Boys' Day School, a Girls' Day School, an Infant School, comprising together, at the present time, 407 scholars, namely, Infant 173, Girls 104, Boys 130. There is also a Sunday School, with 150 scholars. The whole is under efficient management, and each part is made to work in concert with the other, for the furtherance of the one common object of imparting a useful and religious, but unsectarian, education. We are glad to find that Mr. Curtis, the excellent master of the Boys' Day School, has framed a plan of visiting the children at their homes, and thus found an opportunity of intercourse with the parents, and of obtaining their co-operation in his plans; and that, in order to watch over and aid the scholars when they have ceased to frequent the school, he designs to introduce the elder of them to a weekly class, lately formed for mutual improvement in connection with the Sunday School.

NOTICE.

On Wednesday, May 9th, 1838, the next half-yearly Meeting of

the CHESHIRE PRESBYTERIAN ASSOCIATION will be held at Altringham. The service will be introduced by the Rev. W. Johns, of Manchester, and the Sermon will be preached by the Rev. R. B. Aspland, of Dukinfield. Service to commence at eleven o'clock in the morning. A dinner will be provided at the Stamford Arms Hotel; and in the evening there will be a Social Tea Party, in the Sunday School-Room belonging to Hale Chapel. The attendance of ministers and friends is respectfully requested.

OBITUARY OF THE REV. JOHN FARRIN.

THE Rev. JOHN FARRIN, who was born in London, in the month of December, 1754, was a descendant of one of the French refugees, who settled in Spitalfields. It was his happiness to be the child of pious parents, who also—at least his mother, who was an amiable woman—could trace a religious ancestry. Early in life himself, (as well as other members of the same family,) became a follower of the justly celebrated Geo. Whitfield; in whose connexion, particularly at the Tabernacle, London, he was, for several years, a devout worshipper and communicant. Possessing, however, a mind intelligent and disposed to enquiry, he was not always to be enslaved by creeds of human fabrication. On a memorable occasion, when returning home, one Sunday morning, after he had been participating, with many others, at the Lord's Table, the force of his own reflections on the greatness of the love of God, in giving *himself* a sacrifice for the rescue of guilty man from Divine vengeance, led him to the rational conclusion, that it could only be the *human nature* that suffered. Coincident with this circumstance, learning that Dr. Watts had renounced the Athanasian Trinity, and adopted the *pre-existent scheme*, he diligently read and studied many theological works on both sides of the question, and the result was, his relinquishment of the Trinitarian belief. To this result, however, he arrived, not without many a severe struggle with his former views, much terror of mind, occasioned by the fearful style which orthodox preachers then adopted—as they still continue to do—against all deniers of the proper deity of Jesus Christ; and, what is still harder to endure, the oppositions which friendship and affection prompt. His honoured and beloved mother was distressed at the thought, that *that* son, in particular, who, on account of his early piety, and his affectionate disposition towards herself, and the other members of the family, was so dear to her heart, should risk—as she apprehended—his final safety, by the denial of what she conceived to be essential to salvation. But in the eye of faith, they are re-united in that assembly,

‘Where all their doubts and darkness e’er,
One only God they now adore.’

In the belief of the strict unity of God, and a real distinction between the Father and the Son, he continued steadfast to the end of his days; though, at the same time, he held the doctrine of the pre-existence of

Christ. Not being any longer able conscientiously to join in Trinitarian worship, he became an attendant and communicant at the chapel in Glasshouse-yard, Aldersgate-street, where the Rev. Richard Elliot preached, who had taken the degree of B.A. at Bennett College, Cambridge, but afterwards embraced Unitarian views; modified, however, by some opinions reputedly orthodox. In this connexion, Mr. Farrin maintained, for some time, an honourable profession, and enjoyed the respect of his Christian associates. Nor is it unworthy of notice, that the absence of his pastor, for a few months, in consequence of indisposition, led to his commencement in those public services to which he had looked forward from childhood, and in which, for above forty years afterwards, he so usefully and acceptably persevered!

His religious views were still to undergo a further change. He now began to contemplate the Divine Being, in the truly evangelical light of the universal Father. He felt the force of the following passages of Scripture:—‘I have no pleasure in the death of him that dieth, saith Jehovah.’—‘God so loved the world that he gave his only-begotten son, that whosoever believeth in him should not perish, but have everlasting life.’—‘That he,’ (i.e., Christ,) ‘should taste death for every man,’ &c. Unable any longer to regard the blessing of Divine pardon, and the promise of eternal life,—which he viewed as springing spontaneously from the Almighty’s boundless grace and compassion—as the *purchase* of Christ’s death, he renounced the popular doctrine of the atonement. He considered that the death of Christ was appointed of God, as a *universal* sacrifice for sin, and consequently greatly superior to the sacrifices under the Jewish dispensation, which were only partial and limited.

About the year 1789 or 1790, he felt it his duty—and no doubt, his honour and happiness too,—to make a public profession of his faith, by being baptized. This solemn rite was administered by the late Mr. Marsom, of London, at the General Baptist Chapel, in Worship-street now favoured with the valuable services of the Rev. Benjamin Mardon, M.A. In the year 1791, Mr. Farrin, through the recommendation of Mr. Marsom, was invited to Canterbury, where he settled as assistant minister to the late Mr. Sampson Kingsford, the much respected pastor of the Unitarian General Baptist congregation there. This situation, for thirty years, he honourably and usefully filled. During this period, also, the important duties of deacon of the church, devolved upon him. And much to his praise, in his double capacity, his labours and kind attentions gave great satisfaction to the congregation, especially to the poor and the widow, whom he made his peculiar care; to visit whom, and—when necessity require—to contribute to their relief out of his humble purse, gave him no small pleasure. At the disease of Mr. Kingsford he was chosen to succeed him as pastor; which office he discharged with much fidelity for eleven years.

That his mental exertions were great, will readily be admitted, when it is considered, that, in addition to his ministerial and diaconal labours, he was for between thirty and forty years, engaged in the arduous duties of a preparatory tutor of youth. The large number of manuscripts which he has left behind, also bears witness to his mental activity and studious

habits; and corresponds with the fact of his having generally allowed himself but a comparatively short period for repose.

The powers of nature, both in mind and body, at length exhibited symptoms of decay, and eventually, to the regret of his congregation, he resigned his pastoral work among them. This decay of his earthly tabernacle, his friends perceived rapidly to advance, after the death of his amiable, pious and beloved partner, in 1832. He was favoured, however, with lucid intervals, when his naturally kind and affectionate disposition, displayed itself. An habitual cultivation of his spiritual nature, during the days of his intellectual vigour, was now amply repaid by a delightful share of high and holy peace and serenity, a sweet sense of the Divine presence, and a realizing foretaste of heaven's joy. Hence he would oft exclaim,

'Oh! the delight, the heavenly joys,
The glories of the place,
Where God unveils the brightest beams
Of his o'erflowing grace.'

A favourite stanza was,

'Yet a season and you know,
Happy entrance shall be giv'n;
All our sorrows left below,
And earth exchanged for heaven.'

Long after the partial failure of his mental powers, he continued to possess a spirit, whose aspect towards his heavenly Father was truly devotional, thankful and happy; and, towards those around him, tender and affectionate. Not many months before his death, an incident, illustrative of the above statement, occurred, and as such it may be worthy of record. A young woman, a near neighbour of his, having had a very painful fall down some steps, it occasioned the absence of Miss Farrin, for a short time, from her father's room. On her return he enquired into the cause of her sudden absence, and on being informed, *appeared not* to understand what was said; but when he came to conclude the day (as was his regular custom) by prayer, he did not fail to remember the occurrence, and offered a petition in reference to it, imploring the Divine preservation from similar accidents.

Complaining one day of his forgetfulness, his ever-devoted daughter replied, 'There is one thing you do not forget, i. e. the goodness of God.' With considerable emotion, he answered, 'I hope I never shall.' On the 16th of December, about six in the morning, he began singing 'Salvation, oh! the joyful sound; which he sang, over and over again. He then sang, 'Join all the glorious names,' &c. From the 22nd he was confined to his bed, and nature continued gradually to sink more and more: still his pious breathings frequently were, 'My God, my Father, my eternal *All*,' laying great emphasis on the last member of the sentence; which, indeed, he repeated on the Saturday night preceding his departure. Thus the sacred lamp of religion, which had shone with a mild and pleasing radiance, even on his childhood, failed not to shed a glimmering glory around the dying bed of this venerable and faithful servant of Christ; until he fell asleep in Jesus, on the 2nd of January.

Evidently conscious of the approach of dissolution, he more than once said, 'I die, I die.' Nor can his affectionate looks, and his endearing expressions to his daughter, who sympathized with him in his religious views, and with untiring solicitude, gave herself to the soothing of his mind under all the trying infirmities of advanced age, easily be forgotten. He had entered his 84th year, and truly, in the Scriptural sense of the terms, it might be said of him, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' Even the impress of the last enemy on his countenance, was that of calmness and tranquillity, and seemed, at least faintly, to indicate that heavenly peace and rest into which his emancipated spirit had entered.

On the 13th his mortal remains were consigned to the tomb, in the burying-ground belonging to the Blackfriars' Chapel, when the Rev. B. Mardon, at the request of his surviving relative, officiated. The inclemency of the weather prevented many from shewing the last mark of respect to the deceased. 'The snow which in abundance covered the ground, not unsuitably shadowed forth those grey hairs, and that hoary head, which is a crown of glory, if it be found in the way of righteousness.' Mr. Mardon, on the following Sunday, preached twice at the Blackfriars' Chapel; in the morning from our Saviour's question, John xviii. 11. 'The cup which my Father hath given me shall I not drink it?' and in the evening, at Miss Farrin's request, from Rev. xxi. 4. 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away;' which beautiful and consolatory words were naturally suggested, by the venerable deceased having frequently repeated, with peculiar delight, in the latter part of his life, the stanza of Dr. Watts founded on them:—

'His own soft hand shall wipe the tears
From every weeping eye,—
And sins, and doubts, and griefs, and fears,
And death itself shall die.'

So worthy an example of Christian fidelity, through so long a life, *ought* not, *cannot* be lost upon survivors; exhibiting so fully as it does, the blessed fruits of that faith, which, like the glory of its great author and finisher, shines through all the unjust reproaches which are heaped on its professors, and enlightens and hallows every earthly duty and connexion! Such, it must surely be admitted, by all unprejudiced persons who knew him, was the influence of his faith on our departed friend. All his secular transactions bore the stamp of conscience and integrity. As a friend, his attachments were strong and abiding, and sanctified by religious principle. As a husband, and a parent, he was watchfully and affectionately kind; and to the last, shewed great tenderness of feeling to her who so anxiously tended his dying pillow. As an instructor of youth, it is highly creditable to his memory, that his name is still mentioned with great respect by many who were his former pupils; not a few of whom, now residing in Canterbury, number among respectable tradesmen, while others are professional gentlemen. As a convert to the grand leading doctrines of rational and scriptural truth, he mani-

feared great strength of purpose; a deep sense of the value of truth; a straightforwardness in its pursuit; an unsophisticatedness of mind in its examination, and a truly reverential regard to the records of heavenly inspiration. And what is of no small importance, the changes in his religious sentiments in no degree impaired the pious and devotional tone of his spirit, but rather improved it. As a preacher and pastor, which form the highest style of the true Christian, he possessed some valuable qualifications. His pulpit addresses, though the *subjects* of them were scripturally and prayerfully *studied*, were delivered chiefly, if not altogether, *without notes*. The careless and trifling, he warned with affectionate faithfulness. In full view of the sincere disciple of Jesus, he set the true source of spiritual strength and peace, purity and joy; and well was he fitted, by his own experience, to speak the words of comfort to the children of affliction and sorrow. He was eminently a *man of prayer*. No one who ever witnessed, either in public or private, his devotional exercises, need be reminded, how great was the holy fervour which they displayed! How appropriate and scriptural the language in which they were expressed! How profound his reverence for the eternal Father—the sole object of religious adoration! What indications they discovered of firm faith and hope in the Divine promises! What love to God and Christ, and all mankind; but more especially for that Christian church, in ministering to which, he spent his best energies for upwards of forty years!

From the *press*, our venerable friend never appeared, excepting in 'A Circular Letter' addressed, at the desire of the Association, 'to the General Baptist Churches in Kent, for the year 1803;' which breathes the same truly evangelical spirit of piety, purity and love, which characterized his pulpit exercises, and his pastoral intercourses. That one, whose character was so formed, and whose spirit was so devoted to the cause of God and truth, and the highest interests of his fellow-immortals, should have enjoyed soul-refreshing and heart-strengthening foretastes of heavenly felicity, might have been reasonably expected; and truly this was the happiness of this aged and faithful servant of Jesus Christ, as they best know, who knew him most. 'For him to live was Christ'—cheerfully to labour in his vineyard; willingly to suffer reproach for his sake; trustfully to await the blissful vision of his presence;—'and to die was gain'—to realize more than his brightest anticipations, in the full enjoyment of an immortal kingdom of righteousness and peace, and a never-fading crown of glory and perfection. J. C.

We have pleasure in announcing that this Periodical **WILL BE CONTINUED**; an address from the new Editor will appear in our next number.

ERRATUM.

In Page 246, line 21, for Trinitarianism, read Unitarianism.

TO CORRESPONDENTS.

We have not been able to find room in this number for Mr. Blanco White's letter on the Liverpool Domestic Mission. Other articles of intelligence are postponed for the same reason.

Received J. L.; J. C. We hope to find room for *Socialism* in our next.

Looney, Printer, Oldham-street, Manchester.

THE
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AND
CHRONICLE OF BENEFICENCE.

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IN CONTRADISTINCTION TO THE RELIGION OF
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JUNE, 1838.

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				R. Phillips	2	0	
					38	7	6

THE SUNDERLAND UNITARIAN CONGREGATION, in acknowledging, with heartfelt gratitude, their obligations to their Christian benefactors, for the liberal contributions that they have made towards the establishment of the worship of Paternal Deity, in the populous and increasing town of Sunderland; and towards the means of the spiritual improvement of the congregation; beg to give a general statement of affairs relating to their chapel property, which has been built chiefly by the benefactions of fellow-worshippers in other places of England.

When their present minister first made a personal application in their behalf, their debt amounted to £575. 5s. 1d. on the property, and a considerable amount

of arrears of ordinary expenses besides. The sum which he collected on his two journeys amounted to £264. 18s. 1d. Had this sum been fully applied to the liquidation of the debt it would have left the property burdened with £310. 7s.

The congregation feel confident that the application of the money collected, as now to be explained, will meet the approbation of the contributors, as it has met with the unreserved approbation of all friends from Newcastle and other parts, who have visited Sunderland since the chapel was put into its present state.

Their minister explained to many friends, while on his journeys, that the largeness of the debt was, in part, a consequence of the elevation of the chapel having been carried much higher than was originally intended, and that this had been done to prevent a legal dispute with the ground owner. This elevation, which made the ceiling disproportionably high, has been taken advantage of, and the chapel has been raised to a floor, leaving space below which has been altered into a large room, two front shops, and cellars underneath. These are now let and occupied at a present yearly rent of £55. which, from the excellent site of the property, will, in future years, in every probability, be materially augmented.

Let it be observed then, that the money collected has not been applied to the lessening of debt, but to alteration of the property. The debt is increased by a few pounds.

Had the money been applied to payment of part of the debt, the congregation would have had the chapel as it was, with a burden of £15. of interest yearly to pay; but, by applying the money to the effecting of the alterations, the state of their affairs is thus:—

Income from rent of shops, &c.	£55	0	0
Interest to pay, say on £600.	30	0	0
	<u>£25</u>	<u>0</u>	<u>0</u>

making the chapel entirely free, with an endowment of £25. a year.

Besides, the congregation beg to say, that the chapel *seats more people* than formerly, is greatly increased in comfort for both speaker and hearers, and, according to the opinion of every one, is much improved in neatness and general appearance, both internally and externally.

And now they beg leave to apologise for the lateness of this statement. The reason is, that, at an earlier period, they could only have reported a speculation; but now that the alterations are finished, and the shops, &c. let to highly respectable tenants, they come forward to report a reality.

Their minister having reported many instances of extraordinary attention, and of general kindness to himself, and of assistance in the object of his mission, by all his brother ministers he had the happiness to visit; they beg that the Rev. W. Turner, of Newcastle, and all the other ministers who have assisted in this good work, will accept their most grateful thanks.

WILLIAM M'KEAN, *Minister.*

WILLIAM BRAITHWAITE, *Secretary.*

The Christian Teacher's Advertiser.

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A THEOLOGICAL AND LITERARY PERIODICAL.

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N. B. Communications for the Editor to be addressed to Messrs. Willmer and Smith, Liverpool.

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SUNDAY SCHOOL ASSOCIATION.

The **FOURTH ANNUAL BREAKFAST** and **GENERAL MEETING** of the **SUNDAY SCHOOL ASSOCIATION**, will take place on **WEDNESDAY**, the **6th of JUNE**, at **RADLEY'S HOTEL, BRIDGE-STREET, BLACKFRIARS**, at Half-past Eight o'clock precisely.

The **Rev. E. S. GANNETT**, (of Boston, N. E.) in the Chair.

Tickets 1s. 6d. each, (including waiters) may be had of any Member of the Committee; of the Treasurer, 65, Whitechapel Road, or of the Secretary, 121, Newgate-street.

JOHN GREEN, SECRETARY.

The Secretary will feel obliged to the Managers of Schools in Union with the Association, to send in their annual statements of statistics, management and condition of the Schools under their charge without delay.

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May 22, 1838.

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Inquiries may be made of Messrs. Forrest and Fogg, Booksellers, Market-street, Manchester; and of Messrs. Willmer and Smith, Church-street, Liverpool.

•• Mr. H. will return with his pupils from Manchester on Tuesday, August 1st.

N. B. TWO VACANCIES.

UNITARIAN ASSOCIATION.

The anniversary of the British and Foreign Unitarian Association, will be held on Wednesday, the 20th of June. A Sermon in aid of the funds will be preached at the New Gravel Pit Chapel, Hackney by the Rev. R. Brook Aspland, M. A. of Dukinfield. Service to commence at eleven o'clock in the forenoon.

The Annual General Meeting of the Members and Subscribers will be held in the Chapel, immediately after divine service, to receive the reports of the committee and to transact the usual business.

After the Meeting, a Dejeuner for the Subscribers and Friends to the Association, will be provided at the Mermaid Tavern, Hackney. Ladies' Tickets 4s. and Gentlemen's Tickets 6s. may be had of the committee, and at the office of the Association, 31. St. Swithin's Lane, London.

AGGREGATE MEETING OF UNITARIANS.

On the day preceding, namely, Tuesday the 19th of June, a General Assembly of Unitarians, (called by the committee of the British and Foreign Unitarian Association, in obedience to the instructions of the last Annual Meeting) will be held in Essex Street Chapel, Strand, London, *to take into consideration the present state of the Denomination, and to consult upon measures for promoting its future welfare.* The chair to be taken at eleven o'clock in the forenoon, precisely. A circular invitation has been sent by the committee to all the members of the Association, to all Unitarian Ministers known to them, to all Office Bearers in District Associations, whose names and addresses are registered, and to other persons distinguished in the Denomination. If any Gentleman of the above classes have not received this circular, it has been owing to inadvertence or accident, *and it is requested that this public advertisement may be accepted as an invitation.*

Tickets of admission (both for Ladies and Gentlemen,) may be had at the Office of the Association, 31, St. Swithin's Lane; of Messrs. Smallfield and Son, 69, Newgate Street, or of the Sub-secretary in the Vestry, on the day of the Meeting.

LANCASHIRE AND CHESHIRE PRESBYTERIAN ASSOCIATION.

The ANNUAL MEETING of this Society will be held in the Presbyterian Chapel, Bury, on THURSDAY, the 21st. Inst, immediately after the services connected with the Provincial Meeting.

J. R. BEARD,
T. W. WINSTANTLEY, } Honorary Secretaries.

FAMILY OF THE LATE REV. J. PLATTS.

Wm, the undersigned, having made minute and careful enquiry into the circumstances of the above family, and being firmly of opinion that without timely and efficient aid, they may be inextricably involved in difficulties, and reduced to want, do hereby earnestly recommend their case to the attention and benevolence of the Unitarian Public. The late Mr. Platts was prevented from making any provision for his family not only by the smallness of his chapel income, (50*l.* per annum,) but by misfortunes which deprived him of the fruits of labours turned in other directions. The consequence is, that his family, consisting of a widow and four daughters, are left in very destitute circumstances. Two of these have obtained situations as governesses, but a school in a small town, with religious prejudices operating against its success, affords very trifling and precarious remuneration to the two remaining daughters and their mother. The Widows' Fund has granted Mrs. Platts an annuity of 10*l.* It is thought that could a sufficient sum be raised to double this annuity, leaving such a surplus as would relieve from present embarrassments, as well as improve the school already established, by enabling Miss Platts to study the plans of a Model Infant School in some larger town, and introduce them into her own, a permanent and most acceptable aid would be afforded the family. It is to be feared that unless this appeal be responded to, the family in question may be left to struggle for a long time with anxiety and want. We feel assured that Ministers, especially of towns in the North, will, without being applied to individually, make this statement known, and receive any contributions that may be sent them towards relieving the necessities of a deceased brother's family.

(Signed)

CHARLES WICKSTEED.
JOSEPH BUCTON.

A list of contributors will be given in a future number; in the meantime, any names already received, in other quarters, are requested to be forwarded to Leeds.

THE REV. HENRY GREEN, A. M.

Having removed to a larger house in the country, will be able, after the Midsummer vacation, to receive a few young gentlemen under his care in addition to his present number. The course of instruction comprises the Greek and Latin, the French and German Languages, Mathematics, and the other branches of a useful and liberal education. The plans on which the school is conducted, aim at effecting the moral as well as the intellectual improvement of the pupils, and combine attention to health and domestic comfort, with gentle and rational discipline.

The terms are from forty five, to sixty guineas per annum according to the pupil's age. French, German, Drawing and Dancing are taught on the terms of the respective masters. Each pupil has a separate bed.

Reference may be made to the Rev. J. G. Robberds, Manchester; P. Holland Esq., Knutsford, and R. V. Yates, Esq. Liverpool.

School will re-open on Wednesday, Aug. 1st.

KNUTSFORD, Cheshire.

LONDON DOMESTIC MISSIONARY SOCIETY.

The annual meeting of this society will be held at Jewin St. Chapel, on Thursday, June 21st. A Sermon will be preached by the Rev. J. J. Taylor of Manchester. Service to begin at eleven o'clock. The meeting for business will take place at the conclusion of the religious service. Richard Taylor Esq. in the chair.

There will on the same day be a Tea Meeting in the Society's Room, Half Moon Alley, White Cross St., at five o'clock. The Chair to be taken at half-past six o'clock. Tickets, one shilling each, may be had of the officers of the society, of the Missionaries, of Messrs. Smallfield and Son, 69, Newgate St., Mr. John Green, 121, Newgate St., and of Mr. Mardon, 7, Farringdon St.

RELIGION AND THEOLOGY DISTINGUISHED AND COMPARED.

V.

RECIPROCAL INFLUENCE OF RELIGION AND THEOLOGY.

IN the course of the foregoing papers, I have endeavoured to render intelligible the distinction between Religion and Theology,—to explain the importance of that distinction,—and to point out the different methods, in which these different elements of human culture require to be developed. If I have at all succeeded, in making myself understood, what I wish to observe now will follow almost of itself, as a necessary consequence, from the views I have already unfolded; and I shall have merely to recal those views in a brief summary and suggest their obvious application.

Religion, then, and Theology, as I have before explained, respect distinct principles of our nature, and are developed at successive periods both in the individual and the species. Popularly speaking, and with a view to make the contrast between them broad and intelligible, we may say, Religion belongs to the heart, and Theology to the understanding. Religion, in it's essence, appears to me incapable of change; it adheres to man as man, under some form or other, through all the varieties of climate, character or civilization; it is that awakened consciousness of the immortal soul within—that recognition of the spiritual—that belief in the infinite and eternal, which never utterly forsakes the coldest and most sceptical natures—which may slumber, but never expires—which may be perverted, but cannot be destroyed. It matters not what the outward form may be.—Wherever these feelings exist, however faintly developed, however rude the conceptions, in which they embody themselves, there is religion,—the germ of that, which, visited with the proper influences, would ripen into Christianity. Even a heathen religion, therefore, is better than no religion, because it implies that consciousness of a spiritual life, that sense of affinity with the divine, which distinguishes man from the brute.—It is the distinguishing glory and excellence of Christianity, that it exhibits religion to us reduced as nearly as possible to it's essence and it's spirit—confined within those few grand and all-sufficient points of man's sinfulness and God's mercy, of capacity for progress, met and responded to by the promises of immortality, of subjection to a law of duty, reconciled with the freedom of the immortal spirit—which come home to the universal wants of our nature, and are capable of co-existing with very different speculative opinions and forms of worship. Now, the spirit

being pre-supposed, the sense of it's relation to the invisible and infinite being already in the mind, and constituting it's religious life—the function of theology will consist in examining by the aid of research, reasoning and comparison, the origin, the soundness, the consistency and the truth of the doctrines, with which that religious life may be associated, or the authority, the suitableness and the beauty of the outward acts, through which it is expressed.

It is an acquaintance with all those branches of knowledge and speculation, metaphysical, critical and historical, which are subsidiary to the formation of the religious opinions, and which furnish the means of justifying and explaining our deepest convictions, and of bringing our holiest and tenderest feelings into harmony with the decisions of reason. It is one of the most important functions of theology to enable the mind to pass calmly and collectedly—without any painful break of anxiety and scepticism, from a simpler to a higher form of belief. From the influence of education, parental example and a thousand influences, over which no one has any controul, our earliest religious feelings and conceptions are necessarily cast into a certain mould, which does not always harmonise, as we advance into life, with the resistless tendencies of our reason or the unavoidable results of experience: and then comes the fearful test and trial of faith. The heart, with it's deep and tender remembrances of the happy and unquestioning belief of childhood—it's irrepressible yearnings after an infinite object of veneration and trust, and it's cravings for a rest and a satisfaction, which nothing earthly can yield—clings to religion with an instinctive tenacity, even in that more imperfect form of it, under which alone it has been hitherto known; while the understanding, restless and investigating, relaxes it's hold on what it daily suspects more and more must be error, without being yet able to find what it can rest upon as firm and solid truth. Happy he, who, in such a perplexity, can entrust his mind to the guidance of a calm, rational and serious theology; can learn by it's aid to separate the essential from the merely formal; to satisfy at once the demands of the understanding and the heart; and to bring faith and reason into happy and enduring harmony.

But unhappily Religion and Theology have been far from usually sustaining this just and natural relation towards each other, as the corresponding states of an enlightened and well-informed understanding, and of a properly developed and well disciplined heart. They have either stood apart, quite separate and unconnected; or if they have had any sympathy and reciprocal influence, nothing like a due proportion between them has been preserved. The consequences have been such, as may always be anticipated from the inordinate cultivation of any one element of humanity,

to the neglect of another, with which it ought to be associated. Mere controversy, the purely intellectual study of dry systems of metaphysical divinity, or the prosecution of abstruse and curious questions in criticism and antiquities, excluded from all those genial and kindly influences, which call into exercise the devout and benevolent affections—produce an anxious, questioning and doubtful spirit, without any correspondent result to the discovery of truth or the increase of real knowledge, and lead by unperceived steps first to that contemptuous coldness and indifference towards every manifestation of moral earnestness and religious zeal, which invariably accompanies the vulgar pride of learning, and at last to that complete state of doubt and apathy, which is hardly to be distinguished from total unbelief. Traces of such a temper may be found, I am persuaded, in the writings of men, whose whole lives have been spent in the accumulation and perfection of the subsidiary instruments of theological science. On the other hand, where religion finds a life and an expression, quite independent of the leadings of a rational theology, the effects are scarcely less disastrous, and the most absurd forms of fanaticism and bigotry are developed. The deep and indestructible consciousness of the spiritual, which lies at the root of every sincere and earnest manifestation of religious belief—the vivid sense, which no wildness or irrationality in the doctrines accidentally blended with it can destroy, of its vast and infinite superiority over every interest, which this frail and perishing life can offer—give a force and an intensity to all the opinions and all the acts dictated by it, which, as, when they are enlisted in the service of truth and justice, and guided by knowledge and reason, they achieve the most glorious triumphs of wisdom and virtue, so, when they are released from these salutary restraints and abandoned to their own undisciplined vehemence, they carry havock and desolation into the moral world, fanning the latent sparks of the religious life in weak and uncultivated minds into a flame of epidemic madness, and driving calmer natures to seek shelter from the all-devouring conflagration in the cold and distant quarters of religious indifference or actual unbelief. Such alternations and re-actions are still visible on the page of history.

When fanaticism had spent its rage and exhausted its endless combinations of absurdity under the license and disorders of the Commonwealth; a state of things far worse, in my opinion, followed with the restoration—the contempt for religious earnestness and the defiance of religious decorum, which pervaded the manners of the court, and which has made the reign of Charles II synonymous with an era of profligacy and irreligion. We must never let an aversion to the excesses of religious zeal make us in-

sensible to the great truth, with the clear recognition of which the future civilization of the world is intimately connected, that even these excesses are a proof of the vast resources of moral power which dwell in the spirit of religion, and that if this spirit, without losing any portion of it's freedom, it's earnestness, and it's varied manifestation, could only be brought under the quietly ascendant influence of knowledge, reason, high moral principle and general social refinement, we should have discovered, and set for action, the mighty lever, which must ultimately heave from it's base into the sea, that vast mountain of pride, selfishness and sensuality, which has hitherto crushed and oppressed the struggling freedom and virtue of the human race. It cannot, therefore, be unimportant to keep constantly in view the relation and reciprocal influence of Religion and Theology; since from this friendly union and cordial co-operation we must reasonably expect some of the effects that will facilitate the arrival of that blessed period.

First, then, Theology is kept in a more healthful state by a constant communication with the living influences of religious feeling. I must explain, what this communication should be. I do not, of course, mean that when a man applies himself to a course of theological study, or when it is his duty to communicate instruction on the subject to others, he should take it for granted, in the outset, that certain doctrines, which he then entertains, contain the sum and substance of all true religion, and that it can be the only legitimate object of future enquiries to illustrate and confirm them. Certainly not: this would obviously be taking for granted the very point to be proved, whether it relate to the preferableness of one form of Christianity to another, or to the claims of Christianity itself to be regarded as true and divine. But what he certainly ought to have in his mind, as a prerequisite to conducting his enquiries with success, and for surveying every object that comes before him under a proper point of view, is a deep and solemn feeling of the grandeur and importance of every investigation respecting the nature, the discipline and the destination of that mysterious spirit of intelligence and moral principle, which he must be conscious that he bears within him, and of it's relation to that far more wonderful and unsearchable Spirit, of whose existence he cannot open his eyes upon the scenes before him, or reflect on the experience of his own life, without perceiving at once the most distinct and certain proofs. In every enquiry, it gives unity and connectedness to our reasonings and inferences, when we constantly keep in view the great general object, to which they all tend; and when we allow a sense of it's dignity and importance so habitually to influence all our feelings respecting it, that no accidental association or collateral question, which has

divided man's opinions, and given occasion to partial error or transient absurdity, may draw us aside from the broad and even path, which leads the enquirer direct to the footstool of His throne, who is the Almighty Maker and Governor of all things. The narrow and one-sided controversies, which have most roused the passions of men, and broken the peace of the church, and disturbed the communion of saints, have rarely had a very intimate connexion with the cultivation either of devotional feeling or of virtuous practice. If the religious, had sufficiently predominated over the theological, elements in men's minds to lead them to estimate the value of all doctrines by their reference to the character and purposes of the Supreme Being, and by their direct influence on virtue and happiness, on the rational enjoyment of life, and on a calm preparation for eternity, the most hateful and unprofitable among these controversies would probably have been avoided, and only those would have been agitated, which really advanced the truth, and, as their final effect, bound the hearts of all good and honest men in a closer league of attachment and devotedness to whatever was most fitted to exalt the aims and to raise the condition of their species. Theology, in it's most elevated sense, must always be subsidiary to religion, is but a means of explaining, vindicating, upholding religion: to lose sight therefore of the end, from which alone it derives it's value and it's significance, must be sure to warp it's conclusions and mislead it's enquiries: as much so, as if a man were to proceed to lay down the principles of the fine arts or set up for a critic in literature, without any awakened sense of the beautiful and sublime, or any familiarity with the commonest of those productions, which exercise the taste and the imagination.

But, secondly, theology reacts no less beneficially on the state of religion. It is the duty of a thoroughly active and liberal theology to keep pace with the general progress of the human mind, and to be constantly letting in a fresh access of light into it's own peculiar province from all the departments of science and speculation. It is thus only that the harmony can be preserved between our religious and our general convictions, and a progress in reason and knowledge be reconciled with the steadiness and permanence of faith. This is not in every instance to be so easily accomplished, as some persons may suppose. All truth, indeed, is in it's own nature ultimately one; and the result of enquiries, sincerely and honestly pursued in the most opposite directions, will at last, there cannot be a doubt, be found to agree. But this coincidence is not always either obvious or immediate: and persons, who have a half-knowledge of subjects, and a half-insight into the difficulties which surround them, may create embarrassment for themselves, and be involved in perplexity and even in unbelief, from which, by

a little more patience and reflexion, with more leisure for enquiry and a more extended range of information, they might be almost certainly extricated.

It is, as I have before remarked, for the removal of such difficulties and perplexities, for the bringing of the head and the heart into harmony, that the assistance of a serious and rational theology appears to me invaluable. And so long as mankind either need or desire a public administration of religious instruction, or feel it desirable to meet together for a joint worship or for mutual edification, (and with regard to the last object, I feel persuaded, that the time can never arrive, when it will cease to be necessary and delightful,) so long I must think it of great importance to rational piety and a pure and spiritual Christianity, that such instruction should be placed under the guidance of an enlightened theology. I am convinced, that the public generally do not appreciate the value of sound theological knowledge, and are not aware of the extent of the field, which it embraces, and of the many departments, into which it ought to be divided, and of the many active labourers that should be cultivating at the same time each of these departments, to raise the harvest, which it is capable of yielding, to meet all the demands which the increasing intelligence and activity of public opinion is continually making on those, who are the ostensible teachers and defenders of religion, and to dispose of satisfactorily the multiplicity of searching questions, by which the truth and the divinity of the Gospel are hourly beset. Learned ministers themselves must share in the blame of this neglect and misapprehension with the public. Theologians, as such, have often seemed cold and indifferent about religion—the only religion, which is worth contending for—the religion of the heart and the life. It is not wonderful, that, seeing this, the people should begin to distrust theology. But, if I am not mistaken, new agencies are already beginning to shew themselves in the course of human affairs; and a mightier spiritual influence is preparing to exert itself on the hearts of the pure-minded and the truth-seeking in all churches and under the dominion of all creeds—a revolution not of force, but of will, not of outward violence but of inward power—that will turn the hearts of all men with a more earnest devotedness to their common Father and their common Saviour, his blessed Son, and open them with a kindly and fraternal sympathy towards each other.

A period, I firmly believe, is slowly but surely preparing for the world, when the treasures of the understanding will not be a whit less prized—when the many fields of literature and science and philosophy will not be a whit less cultivated—than they are now—but when it will be seen and universally acknowledged, that all

which they can yield, and all which they can accomplish, must derive it's sole value from it's consecration, under the guidance of an enlightened conscience and of a pure religious heart, to the highest objects of that glorious humanity, in which God has permitted us all to participate. Already even in Germany,—that land of immense erudition and unwearied research, and once, perhaps, too much of cold and heartless scepticism—the stirrings of a deep religious life are beginning to be felt, and to put in action it's vast masses of learning and intelligence for the promotion of higher truths and the subserving of more exalted interests.—Throughout the earth, I believe, there is a silent sympathy among good men on behalf of freedom and truth and human improvement, which all the machinations of the selfish and the interested will not be able to suppress, and which all the efforts of the bigot and the tyrant will only quicken into a more earnest and resolute life.

Some apprehend the overthrow of civilization from the diffusion of knowledge and education through all classes. I see in it the only possible means of it's security and it's perpetuation. Give us an instructed, an intelligent, a virtuous and a Christian population, and the highest interests of humanity, even those which have hitherto been supposed to belong exclusively to the highest classes of society, are safe. Let us have schools and instructors for every class, and letters, science, philosophy, arts and learning are all secure. Let our efforts, therefore, be continually directed, not to the cause of a party or the advancement of a sect, but to the steady and persevering promotion of whatever is calculated to raise the condition, refine the morals, and increase the happiness of the great mass of human beings. Let the heart and the head be equally and proportionally cultivated—let morality go hand in hand with knowledge, and piety accompany intelligence, and a rational theology direct and controul the generous impulses of an earnest religious zeal—and we may then with reason conclude, that the kingdom of God is beginning to establish itself in the earth.

PHILAETHES MANCUNIENSIS.

THE PERIOD OF EDUCATION.

EVEN in the eyes of a superficial observer, we are on the eve of a new period in the history of this country. Men's minds are more than usually active in speculation. The eye of the philanthropist brightens. The Christian's heart beats with fuller pulse. A ray

of hope gleams in the countenance of the artizan, as he casts his feverish look on the group of his half-clad and half-famished children. The social reformer girds himself afresh. And the lovers of darkness rather than light, have their brows shaded by the darkness of their hearts. While beneath the external coverings of society, elements present themselves in active operation, which, though unnoticed by the multitude, are beyond a doubt moulding the shape and preparing the hues of the approaching period.

Can we, from whatever we see, divine its characteristic. If our wishes were allowed to dictate our conjecture, we should anticipate a period of general education. And such, it appears to us, is the actual promise.

The period of war devastated the maturity of the last generation. With the popular mind sunk in ignorance, with a religion which was made to pander to prejudice and passion, with a patriotism which meant natural aggrandisement, and pretents of liberty which implicated the essence of absolutism, the few were enabled to put the question of right or wrong between the corrupt powers of a former civilization and the nascent spirit of a new age, to the arbitration of force: and even in so absurd an issue, society gathered benefits through the over-ruling influence of a gracious Providence.

A period of peace ensued, the offspring rather of social exhaustion than enlarged views of moral obligation. But the internal repose which it brought, gave time, energy and disposition for a scrutiny into our own social condition; the result of which has been the discovery or the generation of moral, intellectual and spiritual wants. And among these, what more urgent than the want of popular education?

The period of education comes. It succeeds as naturally to a period of peace, as the period of peace succeeded to the period of war. One pledge and sign of its approach is in the wide spread conviction of its necessity, which has arisen from the influences through which society has passed.

We have no longer to plead in favour of popular education. The objector is silenced by the general testimony of intelligence. It is seen and acknowledged, that education is the true conservator of society, the foster parent of peace and the friend and associate of piety. Existing evils are not its consequence, but its opponent. Wherever it has been found insufficient, it has been owing to the partial and imperfect manner in which it has been supplied. It is, indeed, a strange thing that education should have ever found an enemy, at least among Christians. Education is moral and intellectual power. In other words, it is impulse and guidance in duty. It is a training of man for the high purposes of his existence. It is the instrument by which God works out human hap-

piness. To withhold it, therefore, is to leave the mind and the soul subject to the ascendancy of the animal appetites, and to supersede the benevolent designs of the common Father. The want of education is moral darkness, and mental imbecility; and darkness and imbecility to a being of moral and intellectual capabilities, and of strong sensual impulses, placed also amidst many powerful temptations, can be no other than ruin. Society is awakening to a perception of these truths. The more intelligent, at least, recognise in education the one hope of our social salvation. Slow have many been to learn the lesson, and terrible have been the evils by which it has been impressed on their convictions. But it is learnt. Men's minds and hearts are fixed on popular education as the nation's safeguard. Some, indeed, yield to the necessity of the case an unwilling assent. Others would dole out its advantages grudgingly, or accompany them with conditions which would impair their efficacy. Still the necessity of education is acknowledged even in the concession of its opponents. Vary as opinions may, all are ready to avail themselves of the power which it offers.

This general tribute we owe to the educational influences of the last fifty years. They were a season of preparation. Raikes, Bell and Lancaster, with others, who are an honor to their kind, bold and powerful in their faith in God, man and truth, put the merits of the education of the people to the test of experiment, and through the opposition of enemies and the fears of friends, succeeded in placing its efficacy beyond a reasonable doubt. They were the harbingers in the moral wilderness, and with faithfulness and energy did they prepare the way of the Messiah of the new dispensation.—The dawn betokens and ushers in the day. There are disclosures of truth that can never be lost. The revelation which they made is of such a nature. Before their time the education of the masses was unknown. They commanded light to shine out of darkness over the wide surface of society, and the sun they kindled up will no more go down. Light is in its very nature pervasive, and light for the many is too precious a boon to be allowed to perish. Will the lover of his kind cease to agitate till he sees all who need its blessings in the enjoyment of education? Will not the masses of society themselves, as their minds open to a perception of their real good, grow in their demand for education, till their voice becomes resistless? Will not Christians—inasmuch as they are of the light and not of the darkness—labour without cessation in the holy cause? Tardy may be the advent of the meridian-day of education, but it is sure. Every mind on which it dawns will hail and accelerate its progress. The wider its spread, the greater the necessity for its further progress;

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and if the love of knowledge and of the happiness which it brings, were not sufficient to urge men on in the pursuit, yet the conflict of social interests would secure the furtherance of education. Education is power, and if I am devoid of a power which my neighbour possesses, I compete with him at a disadvantage. Here is an influence which has been and is carrying the blessings of education throughout the towns and homesteads of our land. A new want has been occasioned among the people, a want every day becoming more pressing; and society never yet felt a want without finding the means for procuring a supply. The extension and universal prevalence of a perception of this want is what we are most anxious to behold, in the assurance that it, like all the great wants of society, will prompt a demand which will prove irresistible.

Another sign of the approach of the period of education:—reading which is akin to education, is no longer confined to the few. Here for the many is the new pleasure which an ancient voluptuary sought. Reading now is a source of gratification to myriads, and though the instruction which accrues may not be all that could be desired, yet some light and some beneficial impulse will accompany the pleasure which is afforded, good in itself and better still in preparing the way for fuller measures and purer draughts of the waters of life. It would be treason to humanity and truth to despair of a reading public. Reading can scarcely fail to raise the taste, refine the character, strengthen the mind, elicit and diffuse knowledge. It is the grain of mustard seed, it is the little leaven of the intellectual and moral world.—What reading owes to education, it repays in some cases ten, in some forty, and in some a hundred fold. A generation of readers gives birth to a generation of thinkers.

We see already indications of this transformation. A popular literature is an expression of the popular mind, and the popular literature of this kingdom is fast assuming a healthy and vigorous character, betokening a corresponding tone of taste and intellect. What is trifling, low and prurient is rapidly sinking into deserved neglect;—and learning—solid, accurate, practical knowledge, which not long since was the peculiar heritage of the few, has left the cloister and is proceeding to pass up and down the land.

These circumstances we regard moreover as the voice of Providence. They contain to our mind a divine assurance that the period of education is approaching. Society is only Providence in visible action. And inasmuch as knowledge is a good in itself, and not as evil is sometimes made by Providence, an instrument to good, so do we believe it will be found in the actual case attended by the permanency of an end, and not the transitoriness of a

means. It is God who has said, 'let light be', and having separated the light from the darkness, and pronounced the light good,' he will cause it to shine on with increasing splendor.

These various signs of the approach of the period of education, which in themselves may be considered as an expression of the public will, are already receiving at once a consistency and a homage in the intimations of the legislature. The highest authorities in the land have recognised the desirableness of a wide extension of the means of education. Differences of opinion there are as to the precise mode in which its furtherance should be encouraged, but more than one voice of power has spoken in behalf of its diffusion; and we cannot but hope that the very men to whom the country is indebted for an enlargement of the boundaries of religious liberty, may be the instruments in the hands of Providence for carrying the blessings of education into every hamlet in the land.

There are, however, some conditions on a compliance with which depends the advent of the period of which we have spoken.

Men must enlarge their ideas in relation to education. Education by the very name is the leading out, or the unfolding of the natural capabilities of the human being. It is a work, therefore, of the inner man. It is not in the accents of the tongue, nor the dexterity of the fingers, nor the delicacy of the visual perceptions. These may be instruments of education, or they may be parts of physical education—but they are not education itself. They go not to the essentials of the work. At the best they are but rudiments. Yet these and the like of them have been the almost exclusive object of concern in actual practise. Indeed, not even this rude outline has been attempted with thousands of individual minds in this, as it is termed, enlightened country.

If, however, education is development, it is a mental and a moral operation, and requires a corresponding instrumentality. You must therefore educate the educators. You must make them fit to act, and to act advantageously on the mind and the hearts of the young; and you must make them feel that so to act is their great and peculiar function. There must be the rain and the sunshine and the soil under the guidance of a presiding mind, if you would behold the genuine fruits of education in luxuriance and maturity. And there must be the action of the child's own spirit. The main instrument in the development will be the internal heat of the human plant. And until men come to see that the process of education is not in a teacher's words, but in every one's own spirit, that no education but self-education deserves the name, can we expect the results we anticipate or desire? Children must be led to educate themselves under the influence and guidance of a presiding love and power.

If again, education is a work of the inner man, it regards all the faculties of the spirit. The heart, therefore, as well as the mind, comes within its range. To foster, discipline and regulate the affections, to inform conscience, to strengthen the understanding, to supply the imagination with appropriate excitement, and to bring all the active impulses to bear in due proportion on the life, so that the outer shall be a pure expression of the inner man,—this is a less imperfect view of the work of education than what prevails in ordinary conceptions.

In these remarks we have but meant to indicate the possibility of forming a higher idea of education than society at large acknowledges, in order to bring out what is of the highest consequence; we mean, the necessity there is of education being regarded and treated as a science. The benevolent and the enlightened must make it their study. The philosopher must furnish his light to the practical man, and the practical man must offer the modifications and illustrations suggested by his experience, to the consideration of the philosopher. Education is really the science of human development, and until it is so studied, studied in all the branches which it embraces, and in all the bearings to which it extends in every period and every stage of existence, it cannot perform its task, silence all its detractors, nor afford its friends full satisfaction.

Another condition of the period of which I have spoken, is the universality of education. It is a work, as we have seen, of the spirit, and consequently of the spirit of each and all. There must be no exception. The right of each is equal with that of every other—only that the lowest in the social scale have the first and the most urgent claim. The poor man's soul and the soul of the poor man's child are not of less value to them and theirs, than the soul of the prince; and certainly God and Christ are no respecters of persons. And equally certain is it that the pure blessings of education cannot come in all their fulness while the contaminations of ignorance and vice abound in our borders. Indirect education is among the most mighty of social influences. It consists in the general tone of morality, and takes a taint from the impurity of the uneducated and depraved, as well as a sanctity from parental holiness.

This universality, however, cannot be secured in the actual condition of the working classes. We shall mention but one of many impediments—the want of time. This though but one, is a huge impediment.

Without spare time the workman can be but little better than a machine, and his family must be destitute of the most humanising of all influences, that which arises from family meetings and

parental influence, during hours of relaxation, day after day. But we will yet more restrict our view, and turning from the absorption of the father's energies in the mere mechanism by which he procures the means of sustaining existence, will plead solely in favor of time for the young. And here we must observe, that we confine ourselves to the general claims of benevolence, and the obvious workings of the social system. With the causes of the curtailment of time for youthful improvement, we meddle not. Equally do we abstain from the imputation of blame. We speak of social evils, as regarded in the light of Christian truth. And we ask whether it is not an evil that children of a tender age should be immured the live long day; shut out from the earth they long to bound over, and the flowers they love, and the heavens which are waiting to smile down health and beauty upon them? To disport themselves is the natural appetite of the young of all animals. The colt careers over the meadows. The half-fledged bird gives expression to its joy in trying its pinions under the watchful eye of its parent. The air swarms with the happy myriads of its youthful tenants. And the generous hearts of the young of human kind, whose parents are in ease and comfort, put all their energies in motion and extract pleasure from the breeze, the valley, the mountain and the river. But the child whose lot is early toil, is denied these general bounties. The breeze fans not his cheek. The game gives no invigoration to his body. Early and long are the hours of his toil. And if you look at him, you miss the brightness of a boy's eye, the sprightliness of a boy's frame, the noble generousness of a boy's bearing, and behold instead, a countenance which confinement has made pale, and a frame which premature labour has dwarfed. Vain is it under these circumstances, if you expect to find mental or moral vigor. The dwarfing of the body is in such a case the dwarfing of the mind. Nothing great or generous can be produced when labour usurps the years which the God of nature destined to bodily recreations. Deprive a child of its play, and you unstring the harp. Our objection, it will be observed, is not to the kind of labour, but to labour itself. We plead for air, for exercise, for the field, and the canopy of heaven; we plead for liberty, for play, for pleasure on behalf of the young. We ask for them what God intended they should have. We entreat that they may not be less happy than the fowls of heaven and the beasts of the fields. They must not be, if they are to be educated. Their whole time for at least the first fourteen years of their being, should be divided between play and study—in play, the education, and it is the best education, of the body; and study the education of the mind. And even after that period, if we are to have the delightful sight of a robust, virtuous and happy pea-

sanctuary, not a day must be allowed to pass without its share of time for the education of the mind and the education of the body. Then, when those who have the care of childhood and those who have the care of youth, shall have secured these paramount objects, will the eyes of the lover of his kind be saluted with the smiling prospect throughout the land of happy hearths and happy childhood. The haunts of sin will be deserted. No more craving for intense excitement, the offspring of an exhaustion only to become more intolerable by gratification. The father will love his home and be beloved in it. It will be the haven of his affections; his repose after the labors of the day; and there, by his own fireside, will he find the exquisite pleasure of training and fondling his young ones, enriching his own spirit, and feeding the flame of domestic piety.

A change must also take place in our educational instrumentality. If the Sunday school had done nothing more than awaken the eye of Christian benevolence to the claims of the youthful poor, its good would be inestimable. Nor will we yield to any one in our appreciation of its worth. If ever inspiration was employed to communicate love and power to a human breast, the idea of Sunday school education as carried out in practice, was worthy of such a divine sanction. But an onward movement is required. We cannot, indeed, part with the Sunday-school, but we need an associate in its benevolent mission. A few hours in each week are unspeakably insufficient for the great purposes of youthful education. The sufficiency of the Sunday-school cannot be maintained for a moment in a mind which has formed any thing approaching to an adequate idea of what education implies. The better part of each day in seven will leave more than enough for the Christian parent to do at home. How then must it be with children who labor when they should play, are subject to all the depravation of bad example when they should be under the genial care of parental influence, and come under good impressions but a few hours at lengthened intervals? And even these good impressions are from the necessity of circumstances addressed rather to the mechanism than the life of education. To read, to write, to calculate are scarcely more than keys to the temple of knowledge. They are almost exclusively outward in their nature. They reach not, they go not near the moral life in which each one has to live. They are not even mental power, but mere signs of mechanical dexterity. A necessary preliminary they are in education, and of use will they prove in the competitions of social life. They are by no means to be rejected, but for them and for other branches of intellectual and moral education an appropriate time, several hours each day of the week, must be gained and set apart, while

the Sunday-school shall be left to do its appropriate work in fostering the spiritual affections, teaching the truths and inculcating the obligations of religion.

But the changes in society which are required for the fulfilment of these conditions, and the educational instrumentality by which our wishes may be carried into effect, cannot in the opinion of the writer be converted from speculation into reality without those wide-spread arrangements, that unity, system and power of operation which are implied in a truly national system of education. No insulated and individual efforts are equal to the work. The time which we demand, the machinery which we demand, cannot be obtained by any but legislative measures. We cannot also fail to urge the conviction which we have, that a practical enlargement of the system of education can ensue so well and so extensively from no other source but a board constituted by the legislature to originate, test, improve and carry all over the land an educational instrumentality.

Such a mission would be indeed a glorious one. Stupendous are the operations which are now proceeding in order to facilitate our national intercourse, and humanising will be their effect. A nobler task, and a more difficult task remains—to irrigate this one country through every district and every hamlet with the waters of life. In education only can the foundations of our national prosperity be laid broad and deep and immoveable. In education only is the guarantee that the power which is accumulating on all sides, will be power for national and individual good. This power may be the breath of spring, or the hurricane. Education is the arbiter. If the lover of peace would not have war return again with all its frightful devastations, let him further education. If the patriot would set the seal of security on what are beneficial in our national institutions, let him further education. If the lover of the material grandeurs of our land, would see them rest on a stable base, let him further education. And if the Christian desires to see new triumphs gained to the cross of Christ, to behold the bright visions of prophecy changed into brighter realities, let him too further education.

J. R. B.

CHRISTIAN CONCORD.

Oh! where shall Christian love be found,
Concord and union sweet,—
If not upon this holy ground,
Where friends and brethren meet.

O God! within these sacred walls,
 Thy love our songs employs,
 We share a bliss that never palls,
 We taste of heavenly joys.

No discord here invades our peace,
 No anxious care alarms,
 From the vain world we gain release,
 Nor heed its passing storms.

When sorrow is our bitter lot,
 We draw for comfort here,
 Here, all our troubles are forgot,—
 And banished all our fear.

May heart to heart be knit with strength,
 By sweet Religion's ties;
 Till thou, O Lord! shall grant at length,
 Our union in the skies.

J. R. W.

SONNET.

OCCASIONED BY READING MR. HEYWOOD'S ADDRESS AT THE MANCHESTER
 MECHANICS' INSTITUTION.

Spirit of holiest love! when seen below,
 Thy fainter beam appears in mortal form,
 No lovelier vision earth can ever shew—
 No loftier bliss the human bosom know.
 As Spring's glad sunshine o'er the wintry storm,
 O'er frost and gloom triumphant day by day,
 Warms the drear waste with renovating glow,
 Till green leaves shoot and blossoms deck the spray:
 Blest spirit! thus with heart reviving ray,
 Thy smile can wake in the chill torpid mind
 The germ of life—the buds of hope unbind;
 Thy fostering aid, wherever man is found,
 Can bid some flowers of gladness cheer his way,
 Some fruits of knowledge grow his path around.

J. L.

SKETCHES IN VERSE FROM THE OLD TESTAMENT.

Sketches in Verse from the Historical Books of the Old Testament. By J. Brettell. Hamilton, Adams and Co., London.

THESE beautiful productions have not, we fear, met with that attention which their merits demand. A convenient and portable sized volume, embracing selections from the most interesting portion of the sacred records of Jewish history—a theme abounding in the finest subjects on which a poetic mind can dwell, and furnishing an inexhaustible store of material for the development of genius, illumined by the light of divine truth—ought to be an attractive addition to the library of the lovers of genuine poetry, and the friends of true religion. The fidelity of the verses to the original source from which they drew their inspiration, is a striking characteristic of the ‘Sketches;’ and some passages, showing this, will be quoted in the course of the ensuing remarks. This is as it should be. If ornament were not considered subordinate to a faithful, though poetic, version of the text, the Poems would lose much of their peculiar charm, which consists in a rendering of the original into a garb more attractive to many youthful minds, to which the language of the Old Testament, so different from the modern style of composition, is too often repulsive. This latter is a fact to be regretted; and its consequences may be, in a great measure, remedied by Mr. Brettell’s endeavour in the work under notice, to draw attention to those inimitable compositions ‘whose sublime doctrines,’ (as he well observes in his preface) ‘afford the most soothing consolations to declining age, and whose excellent precepts furnish the best advice to inexperienced youth.’ It is to be hoped that the present work will succeed in fulfilling the excellent design of its amiable author, and that it will be followed by additions of a similar nature: and we trust that the extracts about to be submitted, will, to the readers unacquainted with the volume, induce many to encourage unpretending merit, and at the same time benefit the rising generation, by inculcating among the junior members of their families a desire to read, and a disposition to appreciate the various beauties, narrative, descriptive, devotional, and prophetic, with which the Old Testament abounds.

Some persons may have been deterred from a perusal of Mr. Brettell’s work by an impression that sectarian views might be found therein. This is, however, quite erroneous. It is, as it should be, totally free from the introduction of doctrinal topics, or disputed articles of faith. All readers may unite in the sentiments it breathes; and those who, like the Bereans of old, ‘read the Scriptures daily,’ will rejoice to see their more striking and

stirring narratives faithfully and beautifully versified in easy, elegant, and flowing numbers.

Unitarians have not unfrequently been upbraided with neglecting the Scriptures, particularly those of the Old Testament. To the readers of the present article, a satisfactory reply to this unfounded calumny will be afforded. Here, we have an Unitarian minister who, in addition to his clerical duties, had the management of a day school, with all its harassing labours and anxieties, yet devoting his leisure hours to the performance of no less laborious an occupation than that of rendering into verse a large portion of the Old Testament; and this task was undertaken for the express purpose of making more inviting to the youthful mind those sacred records which the body is accused of treating with neglect. The sceptic may be reclaimed, and the infidel converted, by being tempted to peruse the monuments of Jewish history, embalmed in the diction of poetry, and embellished with the flowers of fancy. Either would probably turn with disgust from the antiquated style of the original, rendered more repulsive to his mind from the anti-christian prejudices which he had unfortunately imbibed.

The opening poem of the work is entitled 'Pharaoh and Moses.' The situation and state of mind of the enraged Egyptian monarch when his sorcerers are baffled by the exercises of divine power exhibited by Moses, are well imagined in the following spirited lines:

'On Pharaoh's lofty palace shone
 The first bright beam of Eastern day—
 But in its halls, with stifled groan,
 Pale on his couch the monarch lay:
 Deep grief had left its recent trace
 On each sad feature of his face,
 But resignation did not throw
 Her calmness o'er his gloomy brow,
 Where, low'ring dark, sat brooding care,
 And pride still struggling with despair!
 "Am I, then, baffled by a slave,
 Shall I my vengeance thus forego—
 The dupe of a designing knave?
 No—by my father's sceptre—no!
 Tho' some strong demon take his part,
 Our sorc'ers have not lost their art:
 Egypt hath spells of mighty force,
 And these await my bidding still,
 But should they fail to stop their course,
 The sword, at least, hath pow'r to kill.
 "Vengeance!" ten thousand mothers call

In frantic accents, fierce and wild—
 Ten thousand slaves shall quickly fall,
 A man for every murder'd child.
 Their bodies soon shall strew the land,
 And feast the hungry eagle's beak:
 The rest, a chain'd and captive band,
 Death shall desire, but vainly seek.
 Yes, they shall *live*—if life it be
 To toil incessant night and day;—
 I'll tame them down to slavery:—
 The beast of burden rests, but they,
 These rebel slaves, no rest shall know,
 If scourges can their slumber wake:
 The mountain they shall level low,
 Scoop out the valley for a lake,
 Hew the firm rock, with weary stroke,
 And form it into hollow caves,
 Till, their rebellious spirit broke,
 They sink to unregarded graves—
 Dare they to murmur when they 're chid?
 Their hands shall raise a pyramid!"—(p. 7,8.)

The dignified conduct of Moses when the Israelites began to murmur, and the division of the waters of the Red Sea, are energetically described.

"As, in the tempest's wildest rage,
 Stands, near the beating waves of Nile,
 When winds and clouds dire contests wage,
 The pyramid's unshaken pile,
 So firm, 'midst that more fearful storm,
 The Seer rais'd his intrepid form.
 "Madmen!"—in bold, undaunted tone,
 He cried—"tho' here I stand alone,
 Surrounded by your rebel bands,
 Think not I fear your desperate hands:
 No—should I raise this hand to smite,
 Its pow'r would, like the thunder, blight—
 That pow'r no more, unwise, mistrust,
 Lest it should strike you to the dust.
 'Tis true, you stand encompass'd here
 By perils man may justly fear:
 Tall cliffs along the desert shore,
 The foe behind—the sea before!
 But know ye not Omnipotence,
 Whose hand uprear'd them when they rose,
 Could tear these craggy mountains hence
 And hurl them headlong on your foes:
 Making for you a level plain

Thro' which secure would lie your road,
 Whilst yon unnumber'd host was slain
 All crush'd beneath the pond'rous load?
 Fear not—the Lord your God will slay
 The foes that thirst to shed your gore,
 And whom, appall'd, ye saw to-day
 Your eyes shall see “again no more;”
 Rely on Him at whose command
 The sea itself becomes dry land!”
 He said—and from the billowy shore
 His wand that sea extended o'er :
 The waves, as if instinct with dread,
 Before it, widely parting, fled,
 And rais'd on high, like walls of glass,
 Between them leave a length'ning way,
 Thro' which the tribes may safely pass,
 Led by kind Heaven's directing ray,
 Which shews the ocean's weedy bed
 Green as a verdant meadow spread.'—(p. 39,40.)

The next poem is from the narrative of Balak and Balaam, as recorded in the 22nd and 24th chapters of Numbers. How faithful and beautiful the paraphrase of the fifth and four following verses of the 24th chapter.

“How lovely, O Jacob, thy tents where they stand,
 Spread forth as the measureless vales of the land :
 As gardens, by rivers whose waters are clear,
 When cover'd with blossoms, thy dwellings appear ;
 Like sweet flowering aloes in beauty they rise,
 Like cedars that lift their tall heads to the skies !
 As the waves of the sea, without limit or end,
 Thy reign o'er the nations shall widely extend ;
 The secrets of ocean thy sons shall explore,
 And the wealth of the ocean shall come to thy shore ;
 Thy king shall surpass even Agag in power,
 And his throne o'er the thrones of proud monarchs shall tower.
 The chains of thy bondage God fearfully broke
 And led thee triumphant from Egypt's proud yoke :
 Thou art strong as the unicorn rushing in rage—
 Who can stand in the battles thy valour shall wage ?
 Tho' nations, resisting, thy progress oppose,
 Thy sword shall devour all the hosts of thy foes :
 The bones of the mighty thy strong men shall break,
 And thy arrows shall pierce thro' the flesh of the weak.
 As a lion from slaughter lies down in his den
 Thou reposest awhile—who shall rouse thee again ?
 Oh ! bless'd be the man who has blessed thee first,
 But whoever shall curse thee himself shall be curs'd.”—(p. 58,49.)

The blessings and cursings recorded in the 27th and 28th chapters of Deuteronomy are paraphrased in the next poem, which opens with the following description of the place where they were pronounced:

'O'er Shechem's vale the morning sun
Threw far the lustre of his ray,
And from the mountains, one by one,
Slow roll'd the rising mists away:
'Till, now unveil'd, Gerizim stood,
In verdant beauty, fair and bright,
Whilst Ebal, dark with rock and wood,
From his bald summit frown'd in light.
Between these giants of the vale,
That rose, like guards, on either side,
Winding along the fruitful dale,
A river pour'd its rippling tide:
Tall oaks upon its margin grew,
And wide their leafy branches threw.'—(p. 65.)

The mercies of God to Israel as recounted by Joshua in the last chapter of the book which bears his name, form the basis of an extended and most spirited paraphrase of the original. He reminds them of God's continual protection over them, especially when—

'In the hot desert's burning way
His presence was their cloud by day,
And, thro' the deepning shades of night,
He was their still directing light:
From the hard rock the fountain burst
To quench the fever of their thirst,
And bread, their hunger to supply,
Dropp'd down like honey from the sky.'—(p. 71.)

He then makes his solemn declaration, for himself and his own house, that they 'will serve the Lord,' and exhorts the Israelites to do likewise, to which they respond—

"'Jehovah! hear the solemn vow
Thou art our God, and only Thou:
We here renounce the impious sway
Of idols, form'd of wood or stone,
Our souls shall thy commands obey,
And bow to Thee, O Lord, alone!
Ye mountains from your loftiest brow
Look down—and hear the solemn vow;
Thou vale, on which our knees we bend,
With all thy woods and streams attend;
Bear witness earth, and heaven record
Our sworn allegiance to the Lord."
Earth listen'd to the attesting cry,

The echoing rocks and hills reply :
 Dark Ebal murmur'd from his woods,
 His hollow caves, and torrent floods
 From all her groves, and silver springs,
 An answering voice Gerizim flings
 Far o'er the vales, repeating round
 The long, reverberating, sound.'—(p. 79.)

The remaining poems contained in the volume are entitled, 'The Withered Hand,' and 'The Death of Abijah;' the former based on the 4th and 5th verses of the 13th chapter of the First Book of Kings, and the latter on the narrative related in the 11th and 14th chapters of the same book. The latter is a very striking and beautiful production. Our quotations have, however, already extended to so great a length as to preclude our adding thereto. We think that the merits of the work, in a poetical point of view, and its usefulness for the promotion of the purposes enumerated in our opening remarks, have been sufficiently established; and we now leave it, in the hope that the present testimony to its claims, will tend to make it more generally known, and more fully appreciated.

A LAYMAN.

ON THE SIMPLE HUMANITY OF CHRIST.*

It is well known that in the Christian world, various opinions have been entertained concerning the person of the Founder of our religion. In the first place, the Trinitarian, or those who assume the name of orthodox, believe, or profess to believe, that the Lord Jesus Christ existed from all eternity as the second person of a Triune Godhead; that he was equal to, and consubstantial with that being from whom, it is said, he was begotten; and that, about four thousand years after the creation of the world, he 'became man, and so was and continueth to be, God and man in two distinct natures, and one person for ever.'† Secondly, Those who are distinguished by the name of Arians are of opinion, that their Lord and Master was originally a superangelic spirit, by whom the Divine Being made the universe or this world; and that in the fulness of the times he was commissioned by the one God to come upon this earth, take upon himself a human body, and live and die for the sins of mankind. Thirdly, Another class,

* Read at the Conference Meeting of the Unitarian Congregation, Greengate, Salford, by one of the congregation.

† Westminster Shorter Catechism.

called Unitarians, or, in relation to this subject, more properly Humanitarians, believe that Jesus of Nazareth, the Messenger and Servant of God, had no existence before his birth; that he was in nature a man, and a man only—possessed of a human soul or mind, as well as a human body; in other words, that he had all the essential characteristics of our common humanity. It will be unnecessary here to specify the minor differences existing among Christians respecting the nature of their Lord, because they all may be resolved into one or other of the following three opinions; namely, that Christ was a man only—a superior spirit subsisting in the body of a man—or the Deity himself joined in such a manner to a real human being as to constitute what is termed a *God-man*.

There are some hypothesis and speculations in metaphysics and theology, the statement of which, without the exercise of any chain of reasoning whatever, is sufficient to expose their absurdity and utter want of truth. For instance, when a philosopher would endeavour to persuade us that the material world in which we live, and by which we are surrounded, does not exist except in our own thoughts, or that the human mind does not continue its identity because it sometimes forgets its operations and emotions, and frequently takes a character different from that which it once possessed; or when a religious pastor would seriously propound to his flock, that the body of Christ which was broken and the blood which was shed on the cross of Calvary, are eaten and drunk by millions of persons at one and the same time in various parts of the globe—these mysteries of the priest and those hypotheses of the metaphysician, give a shock to the first principles of our moral and intellectual nature, and cannot be rendered worthy of belief by any species of ratiocination, however subtle or ingenious or plausible; nor can reason herself do better than point out the impossibility of any rational being thinking and acting in consistency with the doctrines alluded to.

In accordance with this fundamental law of our intellectual nature it may be remarked, that the naked enunciation of the Athanasian and Arian schemes respecting the person of our Lord, warrants us in pronouncing both of them to be absurd and contradictory, and, therefore, without any solid foundation. The former of these systems is, as we have said, based on the doctrine of a Trinity of persons in the Deity; each of whom separately is God, but who are altogether only one God; each of whom is Almighty, but constituting only one Almighty Being; each eternal and equal, though the Son is said to have been begotten by the Father, and the Holy Ghost to have proceeded from the Father and the Son,—as if it were possible that the two persons

who derived their existence from the first person could be self-existent, or be equal to the underived source of all being and intelligence. Who would attempt to reason with a man who should seriously say, that he believed in such a doctrine?—a doctrine at which, as one of its most eminent advocates confesses, ‘Reason stands aghast, and Faith herself is half confounded?’ But this is not the full extent of the absurdity of the Trinitarian system, nor would it be reasonable to expect that it should; for when the human mind admits one fundamental error, it is ready to receive with the same avidity numberless others resulting from its adoption. In consequence of our first progenitor—a weak and fallible creature like ourselves—having committed ‘an infinite sin,’ by disobeying a single command of the Deity, he and all his posterity to the end of time, innumerable as the sands of the ocean, would have been doomed by the justice of the all-benevolent Father to an eternity of unutterable torment, had it not been for the superior clemency of the second person of the Trinity, a different person from the Father and the Holy Ghost, but essentially the same eternal, immutable, immortal, and omnipresent Spirit, stepping in as it were to mediate for man, and to assuage the Father’s wrath, or, being the same as and equal to the Father, the wrath of himself and the Holy Ghost as well as that of the Father, by proposing to become a man, and suffer and die as such, offering up an atonement and sacrifice as a vicarious and infinite punishment of a few short hours for the never-ending torments of myriads of his own creatures. Well may ‘reason stand aghast’ at such representations of the nature and character of the One Supreme and Universal Parent. But is this all the orthodox doctrine respecting God and Christ?—No; for it involves much more absurdity than can be pointed out in a few sentences. This third portion of the Godhead—or, if you will, the Deity himself—the Omnipresent Spirit entered and was immured for some time in the womb of the Virgin Mary—the eternal God was born—the Omnipresent Creator of the universe became a feeble and helpless infant—gradually increased to boyhood, and was strengthened into a man—was subjected to the common appetites and innocent passions of human nature—eat and drank—was fatigued and slept—endured much suffering, and prayed for the assistance of his Almighty Father; and at last this immortal Being died a cruel and ignominious death on the cross of Calvary. This is no misrepresentation of the Trinitarian faith; for it has often been propounded by its advocates in language not less shocking than that in which it is here clothed.*

* See particularly the hymns of Watts and Wesley.

If, however, it should be contended, that we have falsified the received dogmas concerning our Lord, let us take another view of the system ; for, Proteus-like, it takes a thousand shapes. Even the most liberal Trinitarians consider Jesus Christ as both God and man, and as only one person or being. In other words, they describe Jesus Christ as an individual possessing or manifesting at one and the same time the most contradictory qualities which can be conceived to exist. They represent him to be at once the Creator of all life and intelligence, and himself as the production of his own power—the self-existent or eternal Being, and a creature who had no existence before his birth—the Almighty One who can do all things, and a weak and supplicating man supported only by the providence of his Omnipotent Father—the Independent Governor of universal nature, and a dependent mortal who was assisted by an angel of his own formation, and, when compared to himself, the meanest and most insignificant of existences—the awful Spirit who pervades by his presence thousands and tens of thousands of worlds, and a prophet of the obscure village of Nazareth, belonging to a small portion of our atom globe—the great Immortal who possesses within himself all possible felicity and glory, and the son of man who had not a place where to lay his head—who not unfrequently denied himself the common supports of nature for our sakes—who journeyed many a weary mile—rested his wearied limbs by the well of Samaria and on the mountains of Galilee, and put up to heaven the prayers of entreaty and of submission amid all the toils and persecutions and sufferings of his mortal state. And all these were the qualities and actions of Jesus Christ—one person only ! But if language can have any definite signification, it is impossible in the nature of things, that these attributes and operations should not be those of two distinct persons—two very different individuals or beings. For our own individual part we have no hesitation to assert, that if such a riddle of mysteries and of contradictions were propounded in the Old and the New Testament, we should sincerely say, that no evidence whatever could establish the truth of Christianity—we should reject it as at once bearing the manifest impression of priestcraft and theological despotism.

We have also spoken of the Arian system as absurd, though, like that of the Trinitarian faith, it has been supported by many good and great men. But both schemes must stand or fall by their own merits ; for if any doctrine ought to be admitted on the basis of mere authority, the human mind would, at one and the same time, be the receptacle of almost every species of error ; as perhaps in no province of science or of art have not the wildest

opinions been entertained and promulgated by eminent individuals.

In attacking the falsities of Arianism, however, it must be confessed, that it leaves untouched and unsoiled the glorious doctrine of God's perfect unity; and even along with it may be entertained the best and most cheering sentiments concerning the paternal character of the One Supreme and self-existent source of the universe. The radical absurdity of this system consists in its styling Jesus Christ a man, and yet representing him as having only a human body, endowed with a superangelic spirit. Without attempting to enter into any metaphysical explanation of the nature of man, or to settle the question as to whether the human soul or mind is an immaterial substance dissimilar to the body with which it is connected, or merely the principle of thought resulting from the organization of the body, it may safely be said, that if there be any meaning in the language which we use, the word *man* can properly be predicted only of a being who possesses the essential characteristics of humanity—who has human feelings—human sensations, thoughts, and emotions, and who, consequently, performs human actions. We know nothing, indeed, of the operations and habits of superhuman intelligences; but it may surely be affirmed, that, if a being superior to man—particularly if the highest of created existences—were to make his abode upon our earth for upwards of thirty years, he would manifest unequivocal tokens of the vast superiority of his nature; he would stand far aloof from the petty, though to us interesting distinctions and relations belonging to humanity and to society; and, though he were occasionally to participate in our feelings, and sympathize with our griefs, and seem to be subject to our appetites and passions, we could scarcely avoid believing that much of this concern in our interests was only apparent,—a mere accommodation to human frailty; and that the very stamina of his intellectual existence would prevent his entering into our wants and distresses with the benevolent feelings of a brother, and would confer on him, amid his own real woes, sources of support which would render his example to us, however eminent and praiseworthy, altogether nugatory.

Though, however, we believe that every unprejudiced reader of the Gospels cannot but discern a real, living humanity pervading all the words and actions of Jesus of Nazareth, we are not surprised that his disciples, in every age of the Christian church, have been prone to exalt him above the condition of mortal men. If, with vulgar eyes, we peruse the biography of some distinguished individual who has, by a concurrence of fortunate circumstances, or by the native vigour of his intellect, and the indomitable

strength of his ambition, raised himself above myriads of his fellow-creatures ;—an individual who, by a series of splendid and successful wars on the liberties of mankind, has dethroned powerful sovereigns, and subjugated mighty nations ; who, as it were by one fell stroke, has cloven down the liberties and the rights of millions which, if possessing a spark of generous freedom, could have annihilated him at once ;—we are apt to imagine, that a personage such as this, who has made war his plaything, and kings and people his captives and slaves, must literally be some great incarnate fiend, commissioned by the Almighty to chastise mankind for their sins ; and we know him to be a man, only when we enter into his domestic privacies, or behold him sunk in misfortune—the pity and perhaps the contempt of those who had once regarded him with emotions of awe and astonishment. We recognise a fallen humanity in an Alexander, falsely termed the Great, who, though he conquered half the world, was unable to subdue his own passions ; and in a Napoleon, who, after having shaken the nations with dread, and overrun the greater part of Europe, became a prisoner in a far and barren isle in the Atlantic Ocean. Or if, on the other hand, we turn our attention to the glorious results of genius, to the noble discoveries of philosophy, or to the mightier offices of love—if, with Milton, we expatiate amid the beautiful and sublime creations of his Muse—if, with Newton, we tread the immeasurable fields of the universe—if, with Locke, we penetrate the interesting arcana of the human mind—or, with Howard, we plunge into the dungeons of crime and misfortune, to soothe the sorrowful, and raise the fallen,—we imagine ourselves to be holding converse with intellects of a superior order to that of man ; and it is not without feelings of pain and disappointment that we are led to believe, from the faults and errors incident to humanity, and from which we learn that even these great and good men were not entirely free,—that after all they were only human beings.

Thus, also, when with partial view, we contemplate the character and life and works of Jesus Christ, it is not in opposition to the principles of our nature to believe for a moment that he was more than a human being. When, on the shores of the lake of Galilee, we hear him rebuke the stormy winds and the sea, and they obey his command, we involuntarily cry out, ‘ What manner of man is this that even the winds and the sea obey him ! ’ (Matt. viii. 26, 27.) When, in the streets of Jerusalem, we behold the dignity of his demeanour, and listen to his gracious and authoritative language, which gave instruction to friends, and baffled and awed enemies, we exclaim with the Roman officers, ‘ Never man spake like this man.’ (John vii. 46.) Or, when, in

the spirit of the enthusiastic though sceptical Rousseau, we compare our great Master with the wisest and best of the Grecian sages, we are led to say, 'If the life and death of Socrates are those of a philosopher, the life and death of Jesus are those of a God.'

Other causes might justly be assigned for the belief in the superhuman nature of Jesus so generally prevalent in the Christian world; but we mention this one in particular, because it does not appear to have met with the attention it deserves. Like all other sources of error, it can be cured only by knowledge and reflection. For if we attentively peruse the records of our holy religion, we shall easily discover that it was not the person of our Saviour which was either superhuman or divine, but the message which he brought from God,—that Being whose instrument he was in performing divine works, and communicating divine instructions. Indeed, his whole conduct in life and in death formed a living commentary on his explicit language:—'I can of mine ownself do nothing.' (John v. 30.)—'The words that I speak I speak not of myself; but the Father that dwelleth in me, *he* doeth the works.' (John xiv. 10.)

It appears at first sight a work of supererogation to prove, that Jesus Christ was only a man; this doctrine being as clearly and satisfactorily established in the Holy Scriptures as any doctrine can be which depends on moral evidence. It would be as reasonable to ask us to demonstrate the simple humanity of Moses, of Plato, or of Channing. But, in spite of the most overwhelming evidence, the force of prejudice takes such a firm hold on the mind of man, as to require every effort to destroy its enslaving power.

The proof of Christ's uncompounded humanity pervades the whole of the Gospels—is discoverable almost in every act and every word of the Saviour—is interspersed in several of the books of the prophets—and is strongly developed in the discourses and letters of the apostles. Thus Jehovah said to the Hebrew legislator, 'I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.' (Deut. xviii. 18.) Such language is too plain to require any elucidation. The Nazarean prophet is here predicted, not in the character of the Almighty, or as the subordinate God and Governor of the universe, but as a brother of the human race, similar in nature to Moses himself. 'He is despised and rejected of men,' said the Christian seer Isaiah, 'a man of sorrows, and acquainted with grief;' a suffering and mortal man; not a superangelic spirit, the immortal and immutable Jehovah, or the incarnate God—a God-man. 'The Father,' said

Jesus, speaking of himself, 'hath given him authority to execute judgment also, because he is a son of man.* (John v.27.)—'But now ye seek to kill me, a man that hath told you the truth which I have heard of God.' (Chapter viii. 40.)—How beautiful and simple is this language! and how unlike the scholastic and unscriptural terms of reputed orthodoxy! 'Ye men of Israel!' exclaimed the apostle Peter, at a time when he was doubtless well acquainted with the nature of his Master's person, 'hear these words; "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you."' (Acts ii. 22.)—'God,' said St. Paul, 'hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained.' &c. (Acts xvii. 30,31.)—'Since by man came death, by man came also the resurrection of the dead.' (I Cor. xv.21.)—'There is one God, and one mediator between God and men, the man Christ Jesus.' (1 Tim. ii. 5.)—How natural would it have been for the great apostle of the Gentiles, had he known Christ as a being superior to man, to have stated this doctrine in language as explicit as is found in our creeds and confessions of faith!

In support of the Arian doctrine it has often been asserted, that the term *man*, applied to Jesus Christ, does not prove that he was not in his nature superior to humanity, because the same word is sometimes used of angels in the Sacred Scriptures. But in reply it may be observed, that wherever our Lord is called a *man*, the connection and the circumstances of its application evidently show, that it is employed in its strict and proper signification, and is not unfrequently the very word in the original denoting a common or mortal man.† It is deserving of particular consideration, that Jesus is thus characterized when we should reasonably expect, that, had he been a superior being, both he and his apostles would have preferred using phraseology indicating their highest conceptions of his angelic or divine person. No Trinitarian or Arian of the present day, if consistent with his peculiar opinions, would state respecting Christ, when treating of him as the Mediator between God and men, or as the Instructor, the Saviour, or the Judge of the human race, that he was simply 'a man'—'a man of sorrows'—'a man who had told the truth which he had heard of God.' No: the contrary is the fact. They select the most figurative Scripture terms—they exhaust the most anti-scriptural language—to give force and energy to their ideas concerning their Master; and they not unfrequently labour to prove,

* Dr. Carpenter's Translation.—See Campbell.

† *ανθρωπος* homo.

that as the Messenger and Revealer of God's will, and as the Redeemer and the Judge of Mankind, he must have been more than man himself.

It has sometimes been objected to the system which we advocate, that Christ is never said in the Scriptures *not* to be God, or to be *only* a man. We acknowledge the truth of the remark, but cannot perceive its force in support of the doctrine either of the Deity or the pre-existence of our Lord. In reading the memoirs of any person who has distinguished himself by the splendour of his talents, or the grandeur of his genius, far above millions of his fellow-creatures; and who, by the ardour of his patriotism, or by the purity of his philanthropy, has saved his country from the bondage of slavery, and shed his benign influences on society in general, we never expect the biographer seriously to tell us, that his hero was only a man. And the reason is obvious; for, though admiration of superior powers of intellect, and gratitude for their employment in the service of human improvement, are justly excited in the mind of the reader, yet there is abundant evidence to testify that, after all, the sublimest of poets, the greatest of patriots, and the best of philanthropists that have ever existed on this earth, shared in the affections and properties of humanity equally with those whose minds they have enlightened, and whose condition they have improved. Nor would it be less irrational to expect, that, in the memoirs of Jesus Christ, the evangelists should gravely say, that their Lord and Master was not Almighty God, and was only a human being. For in every page of their writings they represent him under this character. They speak of him as the descendant of David and the son of Mary—as a helpless babe—as a child that grew, and waxed strong in spirit—as a boy that increased in wisdom and stature, and in favour with God and man. They treat of him as having arrived at manhood—entering upon his ministerial labours of love—subject to the appetites and passions of human nature—liable to the claims of hunger and thirst—exhausted, but not weary, in his exertions for the good of his brethren—feeling virtuous indignation at the hypocrisy and incredulity of his countrymen—weeping for the distresses of his friends, and relieving their wants—deploring the unhappy fate of his dear country—permitting a beloved disciple to lean upon his bosom—manifesting the deepest concern for his bereaved mother—praying for himself, his disciples, and his brethren—mocked, and scourged, and crucified as the vilest of malefactors. Who can peruse the account of our Lord's temptations—his petitions and his gratitude to his Almighty Father—his awful sufferings—his crucifixion and his death, without feeling persuaded that, though he was the chosen servant and the well-beloved Son of God, the Instructor

and the Saviour of the world, he was properly and simply in his nature a human being, who participated in the same manner as all the children of Adam in flesh and blood, (Heb. ii. 14.) and who was raised up from amongst his brethren to accomplish the all-wise and benevolent purposes of the universal Father? Powerful, indeed, must be the prejudices of that individual who can peruse the simple and affecting narrative of his Saviour's labours, particularly of his last sufferings, without seeing human nature developed in its most interesting form—who does not feel that it was properly a man, though the most excellent that ever breathed the breath of life, that uttered the following prayers:—'O my Father! if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.'—'Father! forgive them, for they know not what they do.'—'My God! my God! why hast thou forsaken me?'—'Father! into thy hands I commend my spirit.' Matt. xxvi. 39. Luke xxiii. 34." Matt. xxvii. 46. Luke xxiii. 46. J. W.

HYMNS FOR THE CLOSE OF DIVINE SERVICE.

I.

While now upon this Sabbath eve,
Thy house, Almighty God, we leave,—
'Tis sweet, as sinks the setting sun,
To think on all our duties done.

O Nature's God! O God of grace!
'Tis sweet thy wondrous love to trace,
When on thy glorious works we look,
Or read 'the volume of thy book.'

Oh! ever more may all our bliss
Be peaceful pure divine like this,
And may each Sabbath as it flies
Fit us for joy beyond the skies.

II.

Ere to the world again we go,
Its pleasures, cares and idle show,
Thy grace once more, O God, we crave,
From folly and from sin to save.

May the great truths we here have heard,—
The lessons of thy holy word,
Dwell in our inmost bosoms deep,
And all our souls from error keep.

Oh! may the memory of this day,
 Long as our reason with us stay,
 And as a mentor ever prove
 'To guide us to the realms above.

J. R. W.

BEATUS ILLE QUI PROCUL NEGOTIIS.

Repose serene be mine—here let me lie
 Beneath this drowsy umbrage, till I find,
 Dim-shadowed in the mirror of the mind,
 A new earth soft as a reflected sky.
 Let contemplation fill her dreamy eye
 With idealities of good and true:
 And since the old is bad create the new,
 And people it with her conceptions high.
 Here let me lie; I would not live again,
 Where pleasure is another name for pain;
 A winged thought 'mong shadows would I find,
 A world where contradiction has no part—
 A world, that hangs not heavy on the heart,
 Nor makes, like this, the thoughtful seeker blind.

WAKEFIELD.

THE CHOICE.

Shew me the canvass glowing with the tone
 Of young and passionate beauty when she sighs—
 The lips just parted and the dewy eyes—
 The heart's confusion in warm shadow shewn.
 Shew me the breathing sculpture in the stone—
 Fair children wrought in lucent marble chaste,
 In their repose, as on its dewy crest
 Is the white rose of summer newly blown.
 Most beautiful creations!—But give me
 The true enchantments of the eye and ear,
 That touch the springs of love and hope and fear:—
 The dark-haired Orphan with her sisters three,—
 Dear prattling cherubs, whom to hear and see,
 Gushes my heart, and springs the tender tear.

WAKEFIELD.

IDOLATRY.

MY DEAR FRIEND—I frequently think upon Idolatry; and the result of my thoughts upon that subject comes to this—that most people abhor idolatry, in the spirit of idolatry itself. Do you know many among the persons who devote a serious attention to religious subjects, that ever tried to investigate the ground upon which the worship of images is objectionable? I believe not. Most of those, whom at this moment I call to my recollection, would answer my question, not without a considerable degree of ill humour, by saying that, to them it is enough that idolatry is expressly forbidden in the Bible.—This is the shortest way to get rid of questions which call for the labour of thought. The multitudes of educated persons who conceive themselves religious from the purest motives, would be greatly surprised if, by means of a deep and impartial self-examination they discovered (as I am sure they would) that it is mental indolence, not conviction, that attaches them so strongly to authority. But this is one of the innumerable instances of that delicate priestly skill, which converts our inclinations into duties, provided that the indulgence, turned by their art into a merit, puts the votaries more and more into the power of the sacred order. Few men will acknowledge their dislike to thinking; but with what an air of triumphant wilfulness, with what visible relish of the anticipated continuance of the mental sleep which you have attempted to disturb, will people tell you that it is *their* duty to prolong it!—‘Let me alone, (I express the true meaning of the half-closed eyes, and slight elevation of the shoulders which attend the declaration of obedience to authority) let me alone; thousands of miracles have been performed since the world began, in order to save me from thinking: and yet you will force me to do myself the work which I most detest. Why do you search for difficulties in the plainest subjects? The Bible has told us what idols are—“Graven images,” the likenesses of things which are in the heaven above, or in the earth beneath, or in the waters under the earth. Such things are idols, and the worship of them is idolatry. The reason (but why should we ask for any?) is, that Jehovah is a jealous God, and will not see his honour given to another. All this is plain and clear; to find difficulties in it is mere perverseness.’

Of this kind of perverseness, neither you, my friend, nor myself can ever be cured. It is, indeed, so perversely perverse, that we constantly endeavour to make others catch it. Let us then try to find methods of infection, in regard to the point before us. They tell us that nothing can be more certain than the nature of

idolatry. But they tell us this while their clamour against the idolatry of the Roman Catholic, and the indignant cries of those who wish to repel the imputation, resound from one end of these islands to the opposite. Curious! that in the teeth of, what is supposed, a plain and accurate definition given audibly by God himself, a large majority of those who receive it as such, should contend that the Protestants misunderstand the defining Legislator! The case is truly remarkable; and I must add, exceedingly instructive, as exhibiting the total inability of language to fix any ideas of which we do not possess, mentally, the root and principles. In this view the long—I should say, the interminable controversies of Christians concerning images, might be made the subject of a very instructive philosophical study. Whoever shall take pains to inform himself of the turns of thought to which that controversy has given rise, will be convinced that the most contradictory among them are fairly attributable to the imperfection of the language of the law itself, and still more so to the pretended ground and reason of the law—the jealousy of the Divine Legislator. Such laws and such reasons may answer a temporal purpose—one of the kind to which the object of the Mosaic precept belonged; namely, keeping a rude people separate from their idolatrous neighbours; but it is totally unfit to convey to an improving race the idea of pure, divine worship, of which *idolatry* is the natural antagonist. So far is that precept from being a barrier against idolatry, that, carefully examined, it will be found to proceed upon *idolatrous* views and modes of thinking.

Can any one doubt this who reflects upon the jealousy attributed to God?—‘Oh! (it will be said) that is plainly a figure.’—Indeed! And what is idolatry but the use of figures in the attempt to form a conception of God? This is the true evil of idolatry: all other notions of the source of its sinfulness, are fit only for infant minds; by *fit* I mean capable of producing a deep impression whether right or wrong: otherwise I do not know a more unfit, or improper method of directing the opening intellect to its divine parent.

It is a gross mistake to believe that, though it is idolatry to fall down before a material image even for the purpose of addressing ourselves to the true, the spiritual, the invisible God, yet we may, without moral loss or injury, worship the figures raised by our imagination. Between the Jupiter of Phidias, and the monsters which Christians raise upon the altars of their minds, the former would be unquestionably preferable in a moral point of view; for the human form, animated by every thing which being divine in man, can appear through external forms, as under a transparent veil, is the worthiest emblem of the Deity. But the mental idols

of Christians, though more misty, and indistinct in form than a statue, bear the expression of the worst passions of the human race with a ghastly effect, which must be destructive to the soft lineaments of our Maker's original likeness in us. I believe that if the image of God before which a consistent Calvinist prostrates himself, in spirit, could be rendered visible, it would resemble the Principle of Evil much more accurately than any emblem of the Indian God *Siva*; for indeed *Siva* is believed to destroy only for the purpose of regenerating, while the Calvinist's God employs himself in the work of hopeless and final—not destruction—but conscious misery. Let us, however, turn away from this most monstrous of all idols ever raised up by man. Moloch would certainly have struck less horror into a strict Jew's mind, than this impious misrepresentation excites in me.

I will now endeavour to state my view of the subject of idolatry in my usual way—i. e. in the way of *indication*, leaving you to develope and *try it*. Among the great revelations which God has, unquestionably, made to man, by himself and within the mind, one of the most sublime and important, is that in which the lowest rudiments were delivered to the Jews in the Mosaic dialogue, and the highest devolpement was published by Jesus in his declaration of God's nature, and the character of the worship which he willingly accepts from man. (John iv. 24.)—Whatever has the tendency to corrupt the highest source of morality within us, must be considered as most injurious to man. Now it is clear that the original fountain of man's true virtue is his notion of God. As at the highest point of the scale of moral perfection must stand the purely rational conception of God, (i. e. Good), so the opposite extreme of moral degradation must be occupied by the image of the animal—or to use Scriptural language, *carnal* man. The almost infinite intervening degrees consist of modifications of this image; mere refinements of the human model, all material, all related to the senses, or to the imagination, the offspring of the senses, and the external world. But between the highest of these degrees and the purely rational idea of God, there is no regular and gradual transition. The most refined God of the fancy is still an idol: the religion grounded upon such a misconception of the Supreme Being must partake of the evils and errors inseparable from idolatry. Superstition must exist, more or less, in the mind where such a notion has taken root: the God of the fancy must be somewhat capricious: his power will be conceived to be exercised not unlike that of a despot, benevolent indeed and kind it may be, but a power above REASON. Examine the most liberal views of the Christian Divines, and you will find this monstrous error pervading them all. Fancy seizes even upon

that most sublime declaration of Jesus, to which I have already made reference, and materializes the idea of SPIRIT itself: God is a Spirit, is made to signify that God has not a grossly material body; but until God be conceived as that which Spirit properly means, he must be understood to be an extremely aerial and diffusive substance; something like the angels, or the departed souls which act so important a part in the commonly existing system of Christianity. It cannot, indeed, be otherwise: The immutable laws of our being forbid that the imagination should overstep the limits of her nature, and those are entirely within the world of the senses. We must go higher; we must ascend to that in ourselves which is not subject to the laws of time and space; we must look into the very depths of our being; there alone we shall find the only True God. Blessed be his Name! He manifests himself to us as pure reason; he is himself within us; it is there alone that we can find him; it is only there that man can raise a sanctuary without an image.

J. B. W.

DOCTRINES OF THE CROSS.

III.

REDEMPTION BY THE BLOOD OF CHRIST.

Peter, I, 18, 19. 'Redeemed from your vain conversation received by tradition from your fathers, with the precious blood of Christ as of a lamb without blemish and without spot.'

THE printed alphabetical letter, which has of all letters wrought the greatest mischief, is the English article 'a' in John. IV, 24,—God is a Spirit. The grand error of modern Christianity is, that God is a Spirit—a separate Being. The phrase 'a Spirit,' communicates the idea of an external Being as truly in this text as in those which record the terror of Christ's disciples in the boat, when he walked towards them on the sea, and they supposed that they saw 'a spirit,' (phantasma;) or after his resurrection, when he appeared to them, and they in fear again supposed that they saw 'a spirit,' (pneuma.) A spirit involves the idea of other spirits, and therefore the article 'a' cannot be applied to God as 'spirit,' as it cannot be applied to him as 'love.' God is a Love, is ridiculous, but not more so than God is a Spirit.

The distinguishing characteristic of a Christian's worship, is, that the Deity is *in* him, and his body is his temple. God is Love all-pervading, and he feels it within him—God is Spirit all-pervading, and he feels it within him,—and the great object of Christian discipline is that it may be active within him. Thus prayed Jesus—'Father, I pray for all them that shall believe on me, that they all may be one as thou Father art *in*

me, and I *in* thee.' Thus said John—'Greater is he that is *in* you, than he that is of the world.' Thus said Paul—'Falling down he shall confess, that God is *in* you of truth. Know ye not that your body is the temple of the Holy Spirit in you?'

These remarks are for the purpose of connecting this paper with the last; near the conclusion of which it was said, that the Priest and the Levite in the parable, acted by the letter of the law, when they left the wounded man to perish; but the Samaritan by the spirit, when he poured oil and wine into his wounds, lodged him at an inn, and otherwise cared for him. The Priest and the Levite illustrate man in bondage to law, and the consequent destruction or deadness of feeling. The Samaritan illustrates man in freedom and acting by the impulse of the spirit. The Samaritan knew something of the paternity, and while he obeyed no commandment in relieving the wounded man, the Father that dwelt in him, he did the work. Had he acted by commandment, because it was written in stone, or for fear of a penalty, it would not have been the action of a free man, but a bondman; not of a son, but of a servant. He would have done as he had been ordered to do. But he was a freeman, and acted accordingly without external law, rule or commandment, and showed that God was *in* him, and therefore he could act for himself without a master.

That was the glorious liberty of a son of God. That was the liberty under which Christ lived, and by which he acted, and became a real, true, inartificial human being; and shewed what men would become, if they would act without external rule, but trust to the divine nature of which all partake through the knowledge of God; for without controversy man by nature is the likeness of God. Civil laws and governments of force, which were begun by Cain after he slew his brother, and '*went out from the presence of the Lord*,' have now the hardening effect that the law of Moses had. They destroy man. They do for him what the spirit within him ought. They direct his actions, shape his character, and destroy all confidence in the divinity of his nature. The fruit of the spirit is not produced, because it is not required. But set man at liberty, cultivate his mind by the knowledge of the paternity, and he will become again what he was before he was defaced by the spirit of that wicked one who slew his brother,—will become the image of the invisible God. This is the regeneration by which the kingdom of God is entered, of which Jesus Christ is first born. There is an image defaced by the governing of man by force, but this is the restoring of it by knowledge—the renewing of his mind after the image of him that created him. This is the redemption of the precious blood of Christ, whereby the conscience is purged 'from *dead works* to serve the *living* God.'

There can be no doubt that the sacred writers attach an importance to the offering of Christ once, incomparably greater than by reason can regard the death of any martyr, or wrongfully executed innocent man; and doctrines are taught from it affecting the state of the human race in the present world, so infinitely more noble than any effect that external moral example even in Christ could produce, that every Bible reader must know that independently of its connexion with his resurrection, the death

of Christ has things connected with it, that no other death since the creation of the world has had. He saw the effects of it himself; 'I, if I be lifted up will draw all men to me.' It was the sum of the Apostles' preaching. 'I determined to know nothing among you, save Jesus Christ and himself crucified.' It was the ground of their glorying: 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' It was the great object of Christian experience. 'I am crucified with Christ, nevertheless I live, and the life that I now live in the flesh, I live by the faith of the Son of God that loved me and gave himself for me.' Apostles earnestly sought deeper knowledge and feeling of it: 'I suffer the loss of all things, that I may know him and the power of his resurrection, and the fellowship of his sufferings being made conformable to his death.' 'If we be dead with him, we shall also live with him.' The inhabitants of other worlds were interested: 'The sufferings of Christ and the glory that should follow—which things the angels desire to look into.' Let it also be remembered that among other things besides, the blood of Christ 'cleanseth from all sin,' that there is redemption by it, even the forgiveness of sins; that it purges the conscience from dead works, that it translates from the power of darkness into the kingdom of God's dear Son, and that in dying he blotted out the hand writing of ordinances, nailed it to his cross, spoiled principalities and powers, triumphed over them, and made a show of them openly. No believer can imagine that Christ was an ordinary person, or that his was an ordinary death; and when the thought is solemnly entertained that he *humbled himself* to death, and in consequence has received a name that is above every name—that he has ascended on high and led captivity captive—that angels and principalities and powers are made subject to him; being far above all principality and power, and might, and dominion and every name that is named in former ages or the present—then, every minister of the gospel may, with awe, examine himself regarding his preaching of Jesus Christ and him crucified.

The great change in human condition effected by the death of Christ, was the deliverance of all who believed on him from the bondage of external law as regarded Jews, and from the bondage of secular power as regarded Gentiles, and their establishment in perfect liberty of action by the motions of the holy Spirit. That such a change in the condition of many thousands of persons followed the death of Christ is matter of history and indisputable. That there was a mighty revolution in the religion of the world; and a great alteration in the public mind commencing with the Christian era, and all following the death of Jesus, no sober-minded person doubts. It was by his dying that he was preached as risen from the dead; and his rising from the dead was preached as the token of the Divine approbation of that spiritual power whereby the world was to be freed from bondage, and the token that Christ had ascended the Throne of that Kingdom that '*shall break in pieces and consume all these Kingdoms, and it shall stand for ever.*' Hence, the wrestlings of the Apostles 'with principalities and powers, with the rulers of the darkness of this world, and against spiritual wickedness in

high places,'—those powers which Christ exposed in his death, led captive when he ascended on high, and now reigns till they all be put under his feet. All that contemplated subversion of 'rule, authority, and power,' springs from the death of Christ. The preaching of the power of the spirit, and that it was the power which the Creator had deposited in human nature for the purposes of government, convincing as that doctrine must have been to all who examined themselves,—the preaching of liberty, without the seal of the cross, the preaching even confirmed by miracles would have failed in a few generations, because of its direct hostility to every power, government, opinion, maxim, theory, and political institution in the world; and because of its visionary character in the eyes of men whose ideas of man were from facts—from man in the bondage of corruption. But the death of Christ sealed the Gospel, and till this day continues to confirm the doctrine of freedom, with a power of evidence incalculably stronger, and more convincing to thinking men, that the working of miracles without the death of Christ would have been no redemption. Had he not died he could not have risen; Apostles would not have had a resurrection to preach; he himself would not have ascended on high; judgment would not have been committed to him; the hope of his return to earth would not have been excited by promise; Christianity would not have been established, and that mighty revolution in the affairs of man which proceeded from Christ, and was the earnest of the redemption of the whole creation from the bondage in which it groaned and travailed, and of the subjugation of all things to himself, would not have had even the shadow of an existence. Without the death of Christ, the churches, whose planting was the token of the immortality of the doctrine of the cross, would not have been, the epistolary scriptures would not have been written, not even the historical books that record his teachings and good works; and we ourselves should not have received the knowledge of freedom, virtue, and eternal reward, as Sons of God, and joint heirs with Christ.

Had Christ died a natural death, there would have been no redemption. Longer periods of suspended animation than three days are believed. A public execution was indispensable for the establishment of such succeeding facts and connected doctrines as made his followers glory in the cross, and both have the world crucified to them, and be themselves crucified to the world. Hence in the kindness and love of God, his public death, his assured death, his earlier death, than of those executed with him, his head fallen down on his bosom, and the wound in his side with the soldier's spear.

Redemption is therefore intelligibly manifested by the blood of Christ. It is in the order of events that proceed from it. Christ is lifted up, as he taught, that he might draw all men to himself. He dies a public and a painful death. God raises him from the dead. He remains forty days on earth settling the affairs of his kingdom. He ascends to heaven and sits down with his Father on his throne. The reign is announced by the Apostles as having begun. Men feel it and acknowledge it by thousands. The kingdom is extended over a large portion of

the known world, and all that enter it, enter into the enjoyment of perfect liberty, and so love it, and feel that there is an unity in its spirit which produces a harmony of action so incomparably superior to the formal uniformity of law, that rather than return to the bondage from which they had been emancipated, they embrace many sufferings, and death itself in its establishment and propagation.

Such were the events, as they were recorded by credible witnesses. Of the authenticity of these records which yet remain, there is no doubt among Christians; and, therefore, redemption by the blood of Christ, is neither a mysterious, nor an abstract doctrine, but a fact; and he that questions it, questions one of the best established occurrences in history. As matter of history, 'the redemption that is in Christ Jesus' is indisputable. But how the crucifixion of an obscure Galilean Jew, and him one of three executed together, should produce such a change on the minds and manners of men as the first preaching of the cross is known to have done, and be preached as of power to destroy all the war-powers in the world, and establish universal liberty and peace upon their ruins—that is the question.

But why, I ask, should not the crucifixion of Jesus produce a change on society? Let me speak, for I do not like abstract writing. We know of other little things that are believed to have produced great changes. The kingdom of Scotland some centuries back was under the power of England's kings; but its independence was re-established by the renowned Sir William Wallace; but that revolution is believed to have been begun from a stroke which that eminent person received from an English soldier, while he was a boy fishing in the Irvine water. The liberties of Switzerland are believed to have taken their rise from the celebrated William Tell having been compelled by a tyrant ruler to cleave an apple with an arrow from a bow from a considerable distance, upon the head of his son. The law of gravitation is believed to have been first suggested to the mind of the Philosopher Newton, by the fall of an apple from a tree. Why then should not the blood of Christ redeem the world? There is far more evidence for what it did when it was first preached, as shed for many for the remission of sins, than for any of those occurrences, at least as trivial as just now noticed, which are all but unquestionably received.

The death of Christ may be compared with such generally acknowledged facts as those, to show the sure ground upon which redemption may be built. But it ought not to be brought down to an equality with them; because it can be established upon evidence far stronger, as blessed be God, it is the cause of a revolution immeasurably more important. We compare it to show that belief in Primitive Christianity and the sacrifice of Christ, is an ordinary operation of mind. But there is a preciousness in Christ's blood, although one with that of which God hath made all nations of men, arising from the excellency of his nature and the perfection of his character, that cannot be attributed to any other blood that has been shed since the world began; commencing with that of righteous Abel, by which Cain destroyed the government of paternity

'went out from the presence of the Lord,' and established a government of force, and ending with that of Christ, which speaketh better things than that of Abel—even of the acceptable year of the Lord, in which the trumpet sounds the note of freedom, and all the sons of God return to their rights and inheritances.

We remember with gratitude the blood of many, in whom that mind was which was also in Christ, who *humbled themselves also* unto death with him. We are encompassed with a cloud of witnesses. But redemption indisputably belongs to Christ, and especially to the shedding of his blood. All besides would have been useless. We glory not in the blood of all the martyrs, as we do in that which flowed from Calvary's cross. From it redemption sprang. Had Peter agonized before his cross when he died for Christ; had Paul apostatized before the block when he was offered; had James the brother of John, failed before the swordsman, or Stephen shrunk from the council that gnashed on him with their teeth, or fled from the mob that stoned him for speaking against law—the redemption of the world would have proceeded independently. But had Jesus denied that he was born to bear witness to truth, or withdrawn his pretensions to a throne and been liberated in consequence from Pilate's bar; had he in any way evaded being wounded, or bruised, or put to grief, had he done any thing to prevent his making his spirit an offering for sin, and returned to make the town of his nativity the home of his affections, rather than make his grave with the wicked and the rich in his death—the redemption of the world would have ceased, men would have remained under the bondage of the law, and under the authority of the rulers of the darkness of this world, and the glorious liberty of the sons of God, into which all who know and believe in the purpose of the Saviour's death are translated, would have remained in the thick darkness in which it had been enveloped, until God was pleased to make known the mystery of his will that in the dispensation of the fullness of times he should gather into one all things in Christ.

That superiority is an incidental preciousness belonging to the blood of Christ which should be valued highly, and laid upon the historical foundation, to form a solid base that all men may acknowledge, upon which the spiritual preciousness may be reared—that preciousness which attracts man's spirit, unites it to Christ, and to those of 'the redeemed from among men,' and all to the Spirit of Paternity that is worshipped in spirit and in truth.

MAC.

'YE ARE THE TEMPLE OF GOD.'

Heavenly Father! name divine,
Be my heart thy sacred shrine:
Let thy spirit in my breast
Be an ever-constant guest.

1 w

In my soul an altar raise,
 Dedicated to thy praise;
 Where Devotion bends her knee,
 God of Love! alone to Thee.

Whilst in consecrated piles,
 Holy fanes, and solemn aisles,
 Crowds assembled worship Thee,
 With all pomp and pageantry :---

I would bend the lowliest there,
 And respond the general prayer;
 But within me let there be
 A holier temple built to Thee:

Where pure homage, night and day,
 I in sacred vigils pay;
 As Jesus on the lonely hill,
 Or in deserts drear and still.

Heavenly Father!—name sublime—
 Be my heart thy sacred shrine:
 Let thy spirit in my breast
 Be an ever-constant guest.

B.

 LINES

SUGGESTED BY A SERMON PREACHED BY THE REV. MR. MC. KEAN, AT
 LEICESTER, 1837.

Judea's glowing skies may shine
 In deep and changeless blue,
 A pledge to Israel's prophet line,
 That Israel's Lord is true.
 And still those azure skies shall be
 Emblem of one great God,—
 Like fields of calm eternity,
 By angel footsteps trod.

But dearer far—how far to me—
 Are Albion's fitful skies,—
 Where over plain and hill and sea,
 The varying sunbeam flies,

Speaking at morn creation's power;
 And in the ruddy even,
 When day's like life's wild storms are o'er,
 Telling its tale of heaven.

And is it not a type more meet,
 Of Christian hopes and fears,
 That breaking light so soft, so sweet,
 Like joy 'embalmed in tears;'
 That light which guides our pilgrim way,
 While here perplexed we roam,
 Sent from the bright eternal day,
 Which gilds our future home.

T. T. P.

HUMBERSTONE.

CORRESPONDENCE.

22, Upper Stanhope-street, Dec. 21st, 1837.

MY DEAR SIR,—In proportion to the satisfaction I enjoyed in being one of those who took an active part at the first meeting of our 'Domestic Mission Society,' is the regret with which I find myself compelled by my daily growing infirmities, not to appear at the second meeting. I trust that knowing, as you do, the deep interest I take in our society, you will acquit me of intrusion when I am about to take the liberty of stating to you the leading impressions which the report of our worthy minister has left upon my mind.

Taking what has been already done, as a whole, and comparing it with the collective mass of obstacles which stood in our way, I rejoice to be able to say, that our progress is cheering. In my view of the subject, the greatest difficulty with which we had to contend was the *established prejudices*, from which we could not expect to find the minds of even the very best men among whom we were to chuse our minister, quite free. That most excusable, one might say *amiable* error—blind benevolence, which at all times will threaten ruin to our undertaking, could not but be more or less in possession of a man who should be ready to step among the scenes of misery and woe to which his ministry was directed. And surely a person, who had never fallen into that practical error, would raise my suspicion of his being totally unfit to go among the wretched poor as a friend. The fittest messenger, in my opinion, is he who, having originally given up his heart to the amiable delusion, that poverty and misery can be removed by alms, has a sufficient strength of mind to perceive his mistake, and to act as reason and experience direct, though doing violence to his feelings.—The candour of our good and benevolent minister has put us in possession of the important fact, that he is exactly

in the circumstances which I have described. Now my greatest fear has been removed. I find that our minister has been daily gaining strength against the soft and almost irresistible voice of mere animal sympathy, and, therefore, I feel confident that our *moral experiment* is carried on on proper grounds, and that, if we ourselves submit to the same discipline, and do not spoil our own work by haste and inconsiderateness, we may rest assured that we have established, what may be a source of great good to future generations.

I highly approve the principle which, as it were, breaks out (p. 7 of the Report) with spontaneous growth, out of a daily experience to which a candid mind could not possibly close itself. 'I have had it still more deeply at heart, (says our minister) to induce my poor people to *help themselves*.' To this simple method the whole art and science of doing good to mankind is exclusively reduced. The human being who does not sincerely wish to *help himself*, will always be the worse for any external help.—I need not guard against the absurd construction of supposing that I apply that great principle to such as nature has already rendered helpless. Our minister shows excellent discrimination on that point. When life is in extreme danger from external wants, humanity imperiously demands that the perishing individual may (if possible) be snatched out of the grasp of death. But in all cases whatever, every hope should be removed that the granted relief can be permanent; every expectation of some chance—gain in money or valuables from the kind visitor of the poor, must be mercilessly strangled in its growth.—The reason is clear: the moral worth and strength with which a person in the lower ranks of life might *help himself*, is wasted and degraded by such low, cunning, truly beggarly side-views to gain: they are absolutely inseparable from hypocrisy. Another principle nearly allied to the former, but which owing to the perverted maxims of an ascetic morality is little attended to, is this: the only root of moral reform is revived *self-respect*. In spite of misconduct, especially when vice has not yet become a second nature, the blessed seed of self-respect—the respect due to that light of God within us which makes us rational beings—may still be found unchoked. I am inclined to say that to seek out such individuals in order to keep the sacred Spirit alive in them, is the truest abstract of the purposes, the efforts the ardent wishes of this society.—Shall it be necessary to stop the clamour of bigots and enthusiasts by a proper mixture of technical phrases about grace and previous help?—I should not feel sure of my reverence for Him, in whom we live, and move, and have our being, if at every turn of phrase I introduced some school maxim, lest it might be thought that I made man's soul independent from God. But we are here concerned not with theological theories, but with the practical study of God's own laws, according to which the human mind, when degraded from its dignity, may be roused to the exertion necessary for the recovery of its natural rank.

I have already intruded too long upon you, and yet important subjects crowd into my mind, all springing from various parts of the report.—Our minister has most distinctly expressed his own true conception of the

character of his office. He wishes to be known among the poor, as a friend. Oh ! that there were many who took appropriate pains to establish that character among the unhappy ! But we must not expect too much : it is impossible to appear as a *friend*, to souls themselves too selfish and low, to know what friendship is. There is an immense difficulty in making most individuals of the uneducated classes conceive that a *gentleman* who gives them no money can be their friend. But it is well worth labouring among a multitude of selfish wretches, for the sake of discovering a single person, man or woman, who can make the distinction between pecuniary bounty and sincere brotherly good will.

I heartily join in the wish of our minister to have a room where he may assemble the best disposed among his poor ; but I deprecate every thing that might give to such a place the formality of a chapel. Useful reading, conversation upon what has been read, if any one present should feel inclined to put a question, prayer, but not at stated times, which would soon turn it into mere ceremony—in a word, *friendly intercourse* with the best disposed, in a room devoted to such purpose, could not fail to increase our minister's powers for good.

I must now close these detached expressions of my hopes, and my ulterior views respecting our society. I need not excuse myself to you by mentioning that I have been writing under severe illness. Though my thoughts must want development and connection. I feel certain that you will find no difficulty as to their general meaning. The prominent result in my mind, cannot be better expressed than in the words of our excellent minister. ' I have felt (he says) a calm and growing conviction, that *good is doing* in the dreary regions, which have been assigned to me.' Had we heard early boastings of moral miracles among the poor, I should totally have despaired. But I recognize the voice of nature and truth in the modest words which I have quoted.

With my individual thanks to you for your exertions during the time of your presidency, and most ardent prayers to God for a full and beneficial development of our society, I have the honour to be,

My dear sir, your sincere Friend and Servant,
JOSEPH BLANCO WHITE.

To William Rathbone, Esq., Chairman of the Meeting of the Liverpool Domestic Society, &c. &c.

To the Editors of the *Christian Teacher*

GENTLEMEN,—Amongst the various obstacles to the open avowal of Unitarian views of Christian truth by those who have adopted them from conviction, but all whose early friendships and associations are connected with the more popular forms of faith,—there is none more excusable than that which arises from a regard to the temporal well-being of those who are dearer to us than ourselves.—The sneers and sarcasms of ignorance and bigotry, the estrangement of friends, and even the sacrifice of worldly honors and emoluments, may be, and ought to be cheerfully borne by the honest enquirer after truth. But when it happens, as is not unfrequently the case, that the open profession of principle may entail misery on a wife and children, I can readily excuse the man who meditates

long before he adopts the hard alternative. Who that knows the labour and anxiety of providing for a family in these days of desperate competition, but would pity rather than blame the man who sacrifices his duty to his conscience to his duty to his family?

I have been led into these reflections by the perusal of an advertisement in the *Christian Teacher* for May, calling the attention of the Unitarian Public to the destitute condition to which the wife and daughters of the late Rev. J. Platts, of Doncaster, have been reduced by his decease; and I beg through the medium of your valuable publication to bear my humble testimony to their claims for sympathy and aid. In a sermon which was published by the late Mr. Platts, entitled 'Unitarians not Infidels,' and which has gone through six editions, I find the following passage which was suggested, I have no doubt by his own painful experience. He says, 'we are anxious to make the world acquainted with our views of Divine Truth, because we consider them of supreme importance, and that they are calculated to bring great glory to God, and benefit to man. In the attainment and avowal of these views, the sacrifices of many of us have not been small; we have been exposed to the most painful misrepresentations, and have been shunned and despised as the pests of the earth, and the offscouring of the world. I can assure you, my Christian Friends of other denominations, that we have not rejected your creeds without due investigation, serious examination, and solemn deliberation. As for myself, I was ten years a Calvinist, five of which I was a minister in that connexion. The force of truth alone compelled me to separate myself from the friends of my youth, and to unite with a sect "that was every where spoken against."'

The income which Mr. P. derived from his ministerial labours amongst us never exceeded fifty pounds per annum, out of which it was impossible for him to save any thing after educating and bringing up a family of four daughters.—He endeavoured to make some addition to this scanty pittance by labouring in several departments of literature for a bookseller, but he unfortunately lost the fruit of this toilsome occupation when it amounted to a considerable sum, by the failure of his employer. In addition to the loss of what their parent might have saved in more favourable circumstances, the daughters have the prejudices of society to contend against in procuring situations as governesses, or in establishing a school, 'the world is not their friend, nor the world's law.'—It behoves, therefore, the Unitarians, as a body, to mitigate as far as possible the sufferings of those, who for conscience-sake have left the rich pastures of orthodoxy for their comparatively sterile fold, and to take care that the last moments of the conscientious parent are not embittered by the reflection that he leaves his helpless family to the tender mercies of a society which has no sympathy for them.

In the hope that the example already set will be generously followed,
I remain, dear Sirs, yours, sincerely,

PHILO VERITAS.

CRITICAL NOTICES.

An Inquiry into the Present Position of Unitarianism; in which the causes, obstructive of its Progress, and the means for its more ample Diffusion, are considered. By Robert Neil, Esq., Edinburgh. London: Smallfield and Son.

WITHOUT pledging ourselves to a belief in the accuracy of all the statements contained in this pamphlet, or in the utility of all the suggestions recommended, we have great pleasure in stating it as our opinion, that the production is honourable to the feelings and intellect of the author, and is deserving the serious perusal and consideration of every one desirous of giving increased efficiency to the spread of Christian Unitarianism. Mr. Neil is evidently a man of deep thought and unslumbering action, without either the zeal of the bigot, or the lukewarmness of the indifferentist—ardently alive to the true interests and the progress of Unitarianism, but caring less for the glory of the sect, than for the happiness of individuals, and the improvement of his race. This, we conceive, is as it ought to be. Men are too frequently elated by the predominance of the party to which they are attached, or depressed by the insignificance of its numbers, and the tardiness of its progress—a joy and a regret resulting from their own fancied notions of individual importance, and not from a just and generous sympathy with human weal and woe, or with an enlightened regard for the moral and intellectual advancement of their fellow-beings. Christianity is parcelled out into so many motley pieces—the professed disciples of Jesus rank themselves under such various leaders—that the benevolent and fraternal spirit of our religion evaporates amid the fervour and fume of enthusiasm and bigotry, and the demon of party reigns in almost uncontrollable power. Pluming themselves in the distinctions which separate them from others, and looking down from the elevation of their spiritual pride upon all those who differ from them, such men are incapable of discerning that Christianity is the incarnation and embodiment of love and piety, which may exist in the heart and be manifested in the life of a Fenelon and a Pascal, as well as in the church and the creed of a Luther and a Calvin.

We do not know to what extent the unhallowed disposition to which we have referred may prevail amongst Unitarians; but of this we are assured, that there is nothing in their system of principles and doctrines which can in the least justify the manifestation of illiberality; and we hold it to possess the attributes of truth, because it embraces whatever is common to all forms of Christianity—whatever is most honourable to the character of God as the Father of the universe, and to the nature of man as the child of God and the brother of his fellow-creatures. It must be owned, however, that the tendency of all sectarianism, even in its purest and least contracted form, is to create a circle of partizans, and to cherish a spirit of exclusion. It, therefore, behoves the supporters of Unitarianism, whilst they justly glory in the genius and the talents of thei

Milton and their Locke, their Priestley and their Wakefield, to beware lest they bend their intellects to the authority of poets and philosophers, instead of sitting at the feet of their Divine Master, and learning of him, and him alone; and it also behoves them, that while zealous for the furtherance of their principles, and for the increase of their numbers, they be not inflamed with the love of Unitarianism for its own sake alone, but rather for the sake of Christ and his religion—for the sacred cause of human improvement and human happiness. Let them be more anxious for individual worth, and less for numerical grandeur; and let them rejoice in every form of Christian excellence, whether found in the church or the kirk—in the chapel or in the meeting-house; hailing with delight every advance of knowledge, and every mark of real civilization, whether resulting from the labours of the Calvinist or the Arminian, the Trinitarian or the Unitarian; and anticipating, from the gradual signs of a renovation of religious health, that glorious period when the very name of Unitarianism—deservedly precious as it is in the day of trial and calamity, and cried down as it is by the boisterous voice of ignorance, bigotry, and antagonism—will be merged in the more liberal and expansive title of Christianity; when ‘there shall be neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but when Christ shall be all and in all;’ and when ‘Jehovah shall be King over all the earth, and there be one Jehovah, and his name one.’*

To accelerate this great event may Unitarians devote their best energies; and may they profit by every suggestion which seems adapted to further the work!

Three Inaugural Lectures; by Edward Taylor, Professor of Music.
London: R. and J. E. Taylor.

THE first of these most admirable discourses relates to ‘the purpose and objects of the Gresham Music Lecture.’ Mr. Taylor introduces himself to his hearers by stating the great importance of the science whose results he designs to exhibit; but aware of the insuperable difficulties of leading a mixed and popular audience into mathematical and technical departments, he leaves the former to be explained by the professor of geometry, and the latter to be taught by the perusal of any good elementary treatise; at the same time pointing out, in language replete with poetry and eloquence, the advantages and the pleasures which accompany the study of harmony, and showing, by a reference to the state of music in former times, the boundless prospect of improvement of which it is still susceptible. ‘The object,’ as he conceives, ‘at which a musical lecturer should aim, who has to address a mixed audience, is to review the various products of his art, as they have successively appeared in different nations and ages; to arrange them according to the various classes to which they belong; to trace their origin and progress; to subject each to critical examination; to point out their several excellencies or defects; and by a constant reference to acknowledged principles and high authorities, to

* Col. iii. 11. Ezek. xiv. 9, substantially, but not literally cited.

endeavour to form and establish a correct standard of taste,'—a view of the subject which the professor justifies by a similar course adopted by the most eminent lecturers on the sister-arts of poetry and painting. Having thus stated his business to be rather with the results than with the rules of his art, he sketches the nature of these results, and shows that the empire of music may truly be said to be universal—that the pleasure which it is capable of diffusing, seems to overspread all created existence; mingling in the song of the lark, as well as in the anthem of the seraph, and vibrating throughout every intermediate link of that golden chain which descends from heaven to earth. He defines music to be the language of nature—and, for that reason, to be a beautiful, an expressive, and a varied language. With the kindred spirit of the 'Faery' Spencer, he tells us that it echoes in the forests and the groves, whispers in the breeze, murmurs in the brook, rushes in the torrent and roars in the tempest; that its presence is every where,—on earth, in sea, in air,—in the world that is, and in that which is to come; that there is music in every accent of joy, and in every response of gratitude—music in the plaint of sorrow, and in the voice of pity—music in every walk of daily life,

In every burst of sympathy,
In every voice of love.

After so beautifully describing the universality of music, the lecturer arranges it under various distinct classes:—1. Melody; an agreeable or sweet succession of sounds by a single voice or instrument. 2. Harmony, or a combination of sounds, governed by certain rules, and produced by voices or instruments. Again, vocal and instrumental, either as separate and distinct, or as employed in combination. Then, again, the music of the church, the theatre, and the chamber, the nature of which he succinctly explains. The lecturer now proceeds to expose the shallowness and the bigotry of those *soi-disant* critics, who, attached to a particular school, are unable or are unwilling to discern musical genius in any other than their own department; and this, he does, not in an indiscriminate commendation of all musical compositions, but of enlightened tolerance, desirous of appreciating excellence wherever it can be found; and he concludes his first discourse, as he commenced it, in that modest but dignified spirit which generally betokens the presence of superior talent.

The second lecture is entitled—'The life and times of Sir Thomas Gresham, considered with special reference to music.'—After stating what he conceives to have been the specific design of the illustrious founder of Gresham College in respect to its musical professorship, the lecturer gives a very interesting account of the public amusements which characterized the age of Queen Elizabeth; namely, the pageant and the masque, to which music seems at first to have formed no accompaniment, but was subsequently introduced sparingly, and afterwards with more frequent and ostentatious display. He then proceeds to describe the appurtenances of the stage, which were of the rudest kind; the play-house having been usually an inn-yard, imperfectly defended from the weather, and the stage strewn with rushes. At this time, though, des-

pite of the bigoted zeal of the Puritans, theatrical amusements were very popular—and deservedly popular from the frequent representations of Shakspeare's plays,—yet, as we are informed by Mr. Taylor there were neither harpsichords nor piano-fortes, nor any of the ingredients of a modern instrumental orchestra,—no sinfonias, overtures, or concertos, few songs and no glees, no public concerts, no Italian singers, no opera-house or opera, either English or foreign. But, notwithstanding all this want of the modern apparatus for music, the lecturer asserts we have abundant evidence for believing that it was cultivated with consummate ability, unremitted zeal, and great success.—In accounting for Sir Thomas Gresham's taste for music, and his desire for enlarging its empire, it is stated that he was in all probability, personally acquainted with John Wilbye, a musician of rare endowments, and known principally as a writer of madrigals, who dwelt nearly opposite to the house of the founder of Gresham College; that his mercantile connections extended throughout Europe; that from Italy he would import, with her silks and her oils, the works of Palestrina, Fevretti, Luca Marenzio, and the other madrigal writers; that at Antwerp he would have found madrigal singing to be the prevalent amusement of its wealthy and accomplished inhabitants; and would have heard the compositions of Orlando di Lasso, of Clemens, of Willaert, of Cipriano di Rore, and the other great Flemish writers. It appears that Sir Thomas was a scholar, as well as a merchant; and was accordingly styled by Dr. Caius, of whose college in Cambridge he was a member, *nobilis et doctissimus mercutor*. In the reign of Edward VI. he filled an important public station at Antwerp, and afterwards experienced the confidence and favors of Queen Elizabeth. At this time Sir Thomas lost his only son; and, being in possession of an ample fortune, he resolved to erect at his own cost a building, in which merchants of all nations might congregate, and which, by the proclamation of the sovereign, bore the name of the Royal Exchange. But a greater monument of his beneficence was yet wanting—there yet remained something which would not only perpetuate the name of Gresham to posterity, but associate it with the mental and moral improvement of the citizens of London. He resolved to found a college for the reading of lectures on divinity, astronomy, music, geometry, law, physic, and rhetoric, which should be placed within the reach of all without regard to creed or party. But, on hearing of this design, the vice-chancellor and senate of Cambridge University felt an unworthy jealousy of the liberal spirit by which Sir Thomas was actuated. They addressed to him, a letter, written in Latin, imploring 'the most accomplished Gresham, the Mæcenas of literature,' to abandon his purpose of erecting the college in the metropolis, and to select Cambridge as the place on which to confer this benefit. The arguments, however, of the Vice-Chancellor and his learned associates were unavailing; and neither did the smiles nor the frowns of his Alma Mater effect any change in the design of 'the noble and learned merchant' to erect a temple of learning in the very seat of commerce.

Lecture third relates to 'Gresham College; its glory and its destruction.'—Amid the wild contentions of political and religious parties, it

amply realized the hopes and wishes of its illustrious founder, in the talented professors which were enlisted in its service—in the mighty minds which it created and nurtured, and in its diffusion of sound philosophy in every way and through every channel. In the spacious lecture-hall crowds of eager and attentive hearers assembled to receive instructions from the lips of their teachers; and to its quiet and secluded retreats did the professors retire to hold communion with some of the most eminent men who have ever done honour to any age or nation—with a Newton and a Locke, a Green and a Boyle, a Hook and an Evelyn. Thus, according to the lecturer, flourished Gresham College, in the full vigour of manhood, when its death-blow came from the hand which of all others should have been raised in its protection and defence, and, by an act of the legislature, disgraceful alike to the British government and the nation, it was levelled with the ground, and every trace of its beauty and grandeur obliterated. Can it be believed?—The act of parliament referred to was passed in the eighteenth century, because—a new excise-office was needed! After stating these and other facts connected with this dishonourable transaction, which he expresses in the most glowing and indignant terms; Mr. Taylor very properly suggests to the citizens of London to petition the legislature for a redress of the wrongs which they have sustained.—In conclusion, the professor glances at some of the advantages which would result from the existence of such an establishment at the present and in future times.

We have now given to our readers a review, or rather a very meagre abstract of Mr. Taylor's admirable pamphlet; but the lectures themselves must be perused ere a just conception can be acquired of the author's elegant style, enlightened and liberal notions, and varied information on the subjects on which he treats. It is a pamphlet of no ordinary class, and may be read with intense interest even by those who are entirely ignorant of the principles of music.

Gilbart; a Poem, illustrative of the Evils of Intemperance, by Chas. Davelin. London: R. Groombridge.

THIS is a remarkable production. 'The author of it,' as we are informed in a short but interesting preface by the Editor, the Rev. F. Baker, of Bolton, is a hand-loom weaver, and among the most destitute of that suffering portion of the labouring community. With a wife and two children he has had to struggle with every difficulty incident to poverty. The greater part of the poem has been composed by its author while working at his loom, and committed to paper after his family were retired to rest. These disadvantages were further increased by other privations which cannot be adequately conceived by any but those who are acquainted with the wretched accommodations of a weaver's cellar. Nor were these the only difficulties which the poet had to surmount. His education was so slender, that he never had access to a grammar or a dictionary until furnished with them by the Editor after the poem was finished. Determined to escape from the thralldom of the intemperate habits he had formed in the five years of a seafaring life, he joined the

Temperance Society, took the pledge of total abstinence from all fermented liquors, cultivated his talent for versification, and produced this poem as the maiden offspring of his muse.

The poem opens with a spirited address to Intemperance, that 'death of millions,' keenly satirizes the pothouse politician, who a tyrant to wife and children, with glass in hand,

'Stands up and hiccups "freedom to the slave,"

But whose heart

'Ne'er beat one patriot pulse at freedom's holy shrine,'

And proceeds to narrate the tale of Eliza's sorrow, and her death occasioned by Gilbert's cruel career of Intemperance. Eliza's character is tenderly beautiful and feminine throughout. After long hours of painful solitude and watchings, she ever calmly welcomes Gilbert's return home with a smile,

'Or, if she hinted that his course was wrong,
'Twas with the sweetness of a seraph's tongue.'

The meek and affectionate entreaties that he will not leave her on the morning of her sad forebodings, addressed to him after a night of new and dark crimes, and followed by the solitary extinction of her life, and his visits to his now widowed home are given with dramatic effect and true pathos:

'Cold, cold, and heavy sank his heart, and chill,
Felt his half-stagnant life stream, circling slow,
While gazing on her corse serene and still,
Whose beamless eye half closed had ceased to glow
With light promethean, sweetly went to roll,
The soft expressive index of the soul.'

We know of no poem on the evils of Intemperance equal to Gilbert, excepting 'Scotland's Skaith,' which is, indeed, unrivalled. Anderton's poetry is keen and glowing, but we have seen no piece of his possessing the same delicate and well-sustained sentiment. The honourable designation of the 'Weaver Poet' is due to the author for this touching, beautiful and useful poem. It is well calculated to aid the cause of the Temperance Reformation, and will be purchased, it is hoped, not only by members of Temperance and Abstinence Societies, but by all who wish for the removal of our land's peculiar sin, and who would extend their kindly succour to genius struggling with poverty. H.

THE DOMESTIC MISSIONARY.

LONDON DOMESTIC MISSION SOCIETY.—*From the Missionaries' Reports, presented May 3rd., 1838.—Spicer-street, Spitalfields.*—Average attendance in the day school, 129; ditto in the Sunday-school, 183; ditto on Sunday evening religious service, 100.

The state of the district with regard to health has rather improved. Want of employment and distress are, however, witnessed. Two of our scholars and several adults have been carried off by death.

On Good Friday the first anniversary of the opening of our school-room and chapel was held. The attendance was rather small. The Rev. J. C. Means preached in the morning. At half-past three the children were re-assembled, underwent a short examination, and having had tea, were dismissed, each with a bun. At seven o'clock the Rev. D. Davison was called to the chair; when some appropriate sentiments were introduced and spoken to by various persons; among whom was the Rev. E. S. Gannett, of Boston, U. S. The Chairman closed the meeting by prayer. There was a collection made in the morning and evening, amounting to nearly 14*l*.

On Wednesday, the 18th of April, 70 children of the schools, accompanied by six teachers, visited by permission, the zoological gardens in the Regent's Park. They were much interested and delighted. They or their parents cheerfully bore the expence of carriage and refreshment.

R. K. P.

Half-Moon-Alley, Cripplegate.—Visits made during the month, 351; tracts distributed, 300; average attendance in the day-school, 76; ditto in the Sunday-school, 84; ditto on Sunday evening service, 40.

There is more employment among the poor of the district, and their physical comforts are therefore increased. I think that there is a growing perception of the importance of economy and foresight. This has been evinced by an increase in the amount of deposits in our Savings' Bank. The late severe winter may not have been without its uses, in teaching those who have suffered by it, the duty of endeavouring to make part of their summer wages supply their winter wants. I know that in many cases this is extremely difficult, that many when in employment barely earn common necessities, and are constantly exposed to destitution by every fluctuation in the demand for labour.

I have met with but little sickness lately: less I think than I remember at this season of the year. One of the few cases has been that of a young woman who has an incurable disease of the liver. Attending our chapel a few weeks ago, she fainted during the service and was conveyed home. She is now in a dying state, but not without hope. The religious truths I have been the means of conveying to her have taken root in her mind. She has been cheered by them in the hours of pain, and they give her a hope of being permitted to share in the resurrection of the just. W. V.

MANCHESTER UNITARIAN VILLAGE MISSIONARY SOCIETY.—The annual sermon on behalf of this society was preached in Cross-street Chapel, on Sunday morning, May 13th, by the Rev. Jacob Brettell, of Rotherham. The subject chosen by the preacher was the paternal character of the Deity; and ample justice was done to it by Mr. Brettell.

The annual meeting of the society was held on Monday evening, May 14th, in the Lower Moaley-street school-room; J. Aspinall Turner, Esq., in the chair. The meeting was attended and addressed by several ministers and friends; and the Rev. J. Brettell, of Rotherham and Mr. Robt.

Shenton, of Ashford, gave animated and pleasing accounts of their missionary labours for the society.

We were glad to hear from the report that the society had succeeded in engaging the services of that most indefatigable man and sincere Christian, Mr. John Ashworth, of Newchurch, and we hope the connection may long continue. There was much to be gratified with, and much to regret, in other matters referred to in the report. It appears that for want of a sufficient number of missionary preachers, the services at Leigh have been obliged to be discontinued; and for the same cause, the committee have been obliged to refuse full assistance to Burnley, Oldham and Risley. This arises from the want of the necessary funds, but it is earnestly hoped that the Unitarian public will not long oblige the committee either to withhold, or indefinitely postpone the aid which they are thus called upon to render.

The library is a most important agent of the society, and is doing much good, visiting in portions the different congregations. Books and tracts have been received during the year from the British and Foreign Unitarian Association; The Liverpool Christian Tract Society; and from Messrs. Eckersley, Nicholson, and the late Mr. Blinkhorn. And 173 tracts and books have been gratuitously circulated by means of the several agents of the society. The library at present contains 221 vols. The stations immediately connected with the society are Astley, Swinton, Risley, Burnley and Padiham, in Lancashire; and Ashford, Sheldon, Over Haddon, and Flag in Derbyshire. The collective numbers assembling at these places, and availing themselves of the benefits offered by the society are 605 adults and 526 Sunday-scholars. Besides these places occasional services have been conducted at Rawtenstall, Crawshaw Booth, and Accrington; and the average number of adult hearers at these places has been 100 at Rawtenstall; 25 at Crawshaw Booth; 60 at Accrington. The Sunday-school at Rawtenstall. also contains 100 scholars.

The meeting did not forget the thanks so justly due to Mr. Robert Shenton, Mr. John Ashworth, and the Rev. Jacob Brettell, the missionaries engaged in the service of the society, and a well-merited tribute of respect was paid to Mr. Ashworth by Mr. Buckland, his successor in office as Domestic Missionary to the Poor. The following resolution of thanks was also passed, viz.:

‘That the thanks of the meeting be given to the different preachers of the society, and to those individuals connected with the several stations, by whose labors and exertions the spirit of religion is kept alive and fostered. Also, to those who are engaged in the very important work of instructing the young in the different Sunday-schools of the Society.’

Sorry were we to hear of the continued existence of so much poverty amongst the members at some of the stations, particularly at Padiham and the neighbourhood. The attendance at the religious services at these places was materially interfered with in consequence. We hope most sincerely that this state of suffering may not long continue, and we earnestly entreat our poor brethren to bear their sufferings with patience, and to seek amidst the consoling influence of religion, that peace and comfort which can thus alone be obtained.

The congregation at Flagg in Derbyshire, is in a flourishing state, and it is hoped that money may be raised to enable a small chapel to be built there. One individual has promised land for the purpose, and many others have offered their labour, which is all they have to bestow. Mr. Shenton thinks that the chapel might be built if 50*l.* could be raised.

In conclusion, we would remark, that we know of no society which performs a greater amount of good with the same means, and we are acquainted with none whose usefulness might be more extended if increased support were given to it. The entire expenditure for the past year has not reached 170*l.*; and not one-half of this has been raised by annual subscriptions, the bulk having been contributed by congregational collections, and grants from Fellowship Funds,—and the society is thus held together by uncertain means. In the words of the report, we would implore on the ‘labors of the society the blessing of that Benignant Spirit, whose glory it is anxious to promote, and to the welfare of whose creatures its efforts have been directed.’

Persons desirous of assisting the society by donations of books and tracts, or Bibles, Testaments and school-books, are respectfully requested to send them to Mr. John Armstrong, Woollen-draper, 9, Market-street; or to Messrs. Forrest and Fogg, Booksellers, Market-street;—or subscribers to book and tract societies, desirous of transferring the products of their subscriptions to this society, or to the Ministry for the Poor, are respectfully invited to communicate their intentions through the same medium.

R. A.

MANCHESTER, MAY 15th, 1838.

INTELLIGENCE.

SOUTHERN UNITARIAN SOCIETIES.—The anniversaries of the Southern Unitarian Societies for the diffusion of religious knowledge by the circulation of books, popular preaching, affording assistance to small congregations, and other means, were held together on Good Friday, April 13th, at Newport, in the Isle of Wight. The day was beautiful, and the freshness of spring enlivening the delightful scenery around, prepared the mind for religious enjoyment, and heightened the interest of the celebration. The Revds. John Mitchelson and Henry Hawkes took the introductory part of the morning service; the Rev. Mark Rowntree reading the hymns; and the Rev. Dr. Hutton delivered a discourse from Ephes. vi, 14, beautiful in its simplicity, full of pious fervour, impressively showing what the followers of Jesus ought to be and do, if they would go forth and worthily promote their most holy cause, and animating to the work by the rational and happy prospects held out to the successful.

After service the two societies transacted their usual annual business,—Thomas Clarke, Esq., of Chichester, in the chair. From the report

of the committee, read by the Rev. Edmund Kell, it appears that a course of doctrinal lectures had been delivered during the winter months at Chichester, on Tuesday evenings, under the superintendence of the Fund Society; and that they had excited considerable interest, not only in the congregation, but among others who had attended. They were delivered by the ministers from Newport, Portsmouth, and Pulborough—assisted by the Revds. Edwin Chapman and J. O. Squier. A request having been made by the committee of the Somerset and Dorset Association that there might be a mutual exchange of reports, with a view to cherish a more intimate intercourse between the two districts, and prepare the way for a more active and efficient co-operation: the intelligence was gladly received by the meeting, and a resolution unanimously passed, that a copy of the present year's report be sent to them, and that a copy of their's be requested in return. And the earnest hope was expressed, that ere long, we might see the same kind of intercourse opened and increased among the district associations throughout the kingdom. Shortly after the close of the business meeting, nearly forty of the members and friends dined together; B. Adams, Esq., in the chair: who sustained the interest of the meeting with animating liveliness. By the sentiments he proposed, he called forth speeches from the Revds. Dr. Hutton, J. Fullagar, E. Kell, J. Mitchelson, M. Rowntree, and H. Hawkes; and Messrs. G. Kirkpatrick, T. Cooke, A. Clarke, J. Cooke, T. Clarke, D. B. Price, and A. Brannon; the prevailing tone of which was argumentative and encouraging.

In the evening, the Rev. John Fullagar introduced the service; and Dr. Hutton, in a most impressive and convincing discourse from 1 Tim. ii. 5, exposed the unreasonableness of the popular doctrine of the Incarnation of the Deity. To those who thought with him, it was delightful to hear their own views so clearly, beautifully, and feelingly unfolded; while to others, it must have been solemnly pleasing from the deep fervor of benevolence throughout, the perfectly temperate reasoning, and the candid, amiable manner of comparing the opposing arguments.

The proceedings of the whole day were highly reviving; and persons who came from a distance, were known to return to their respective spheres of usefulness with refreshed and strengthened resolution to do their utmost for the diffusion among others of views so inspiring to every good word and work.

H. H.

BOLTON DISTRICT ASSOCIATION.—The Twenty-fourth Half-yearly Meeting of this Association was held at Hindley, on Thursday, April 26th. The religious services, conducted by the Rev. Mr. Rawlinson, of Rivington, and the Rev. W. Maccall, of Moor-lane Chapel, Bolton, commenced at half-past two o'clock in the afternoon. The preacher, Mr. Maccall, delivered a spirited discourse on the obstacles to the diffusion of Unitarian Christianity; which he classed as follows:—1. The want of zeal and organization in the body. 2. The absorbing influence of political agitation. 3. The circumstance that though Calvinism is full of practical mischief, it is not felt as a practical evil, owing to the cor-

recting tone of society. 4. Ecclesiastical establishments. And lastly, the popular indifference to religious opinions, whilst the freest examination is accorded to all other subjects. The topics thus brought forward were again adverted to, and discussed at some length in the evening, at the Parsonage House, where the members and friends of the Association were refreshed with tea, to the number of seventy. The Rev. J. R. Beard being called to the chair, he drew the attention of the meeting to a variety of sentiments connected with the interests of religious truth, and the probable causes of its slow advancement. Several of the ministers and gentlemen present, delivered their views on the subject, offering many reasons, besides those suggested by the preacher, to account for the obstruction met with by Unitarians in their efforts to disseminate their faith and opinions. Amidst all the admitted difficulties in the way of our rapid increase as a sect, there appeared to be no inclination to despondency on the part of the meeting. Some thought that the popular prejudices against us were abated; others, that education was gradually preparing the public mind for the reception of our doctrine; and all seemed to unite in believing that increased energy on our part, accompanied with a purer moral and benevolent feeling than generally prevails, could not fail to be attended with the most favorable effects, not only in subduing opposition to, but in spreading the beneficent truths of Unitarian Christianity.

The next meeting of the Association is appointed to be held at Chowbent, when it is expected the religious services will be introduced by the Rev. John Harrison, whose ministerial duties will commence at that place after the conclusion of the session at York. Mr. Rawlinson will be the preacher.

FRANKLIN BAKER, SEC.

WEST RIDING OF YORKSHIRE UNITARIAN TRACT SOCIETY.—

The Twenty-third Annual Meeting of this society was held at Wakefield, on Wednesday, May 9th. The day was unusually fine, and at a little before twelve o'clock the Westgate-chapel-yard was filled with friends assembled from a variety of quarters, and welcoming each other to the celebration of their pleasing anniversary. The services in the chapel were conducted by the Rev. J. Cameron the minister. In our own brief connexion with this society, we do not remember an occasion when so much interest and discussion has been excited by the religious services of the day. The preacher's text was one of the lists of the names of mighty men contained in the Book of Chronicles. And from this he took occasion to shew with great freedom, variety and originality of illustration, how men lived not so much in their actions, (for even the memory of these and the power of discovering what they were, perpetually faded away from the face of the earth,) as in the effect they produced upon their age, and through it on every future age. He pointed out how as we receded from the period of action, history gradually shrunk up, and compressed the record of events, however numerous, and at the time of their occurrence important, into the most insignificant dimensions: that a name was all that remained, not in reality, but in record, of a life;—that a single page would become the representative of what had filled libraries.

Who knew any thing of the mighty men whose names he had read from Chronicles (and here the preacher went into a beautiful episode in the spirit of the Cecilia Metella apostrophe in Childe Harold,) except their names. And yet these men had importantly affected their day and generation. Who know any thing of the Barons of Runnymede, even of their names,—and yet they were the parents of the Reform Bill. What might often be the summing up of a whole nation's contributions to the world? a man and a book! And how little did the people of a neighbouring nation know even of these. The preacher thence went on to reprobate the mistaken spirit in which biography, history and literature generally were studied, and the absence of philosophical selection and digestion, which was conspicuous in it. History had been too much viewed as a mass of facts instead of effects; literature as a collection of mental efforts, to be learned and conned by others, instead of a collection of influences valuable and memorable in proportion to their utility and extent.

It will be obvious that the above is only a meagre outline of the leading ideas which were developed with great fulness, and often with surpassing beauty and effect, in a sermon of more than an hour's length. If any could have desiderated the presence of more method and finish in this discourse, none could complain of the absence of strength and expansion of view, originality of style, or power of language. Assuredly to our friend the lament which we remember once hearing:

‘But how can we a lukewarm priest respect,
Whose sole ambition is to be correct.’

was not at all applicable.

Though very much interested in the whole service, that portion of it which showed the spirit of interpretation which was brought to Jewish history, we were the most delighted with. There was an effort to embrace the poor Jews at last into the family of man, and no longer to leave them such isolated, unconnected wanderers on the way of life, as they have hitherto been deemed. The actors in their history were made to share in the motives, feelings, and interests which actuate most human beings, and a sprinkling of the natural was thus refreshingly introduced into the immense mass of the supernatural which we are more and more inclined to think even in their own records has gathered round the main facts and features of their history.

The service being concluded, the congregation withdrew to refresh themselves with a *dejeuner a la fourchette*, which had been prepared for their entertainment. The rooms, however, not being sufficiently large to accommodate all who took tickets, owing to the number of visitors being much greater than had been expected, many were obliged to seek refreshment elsewhere, but all after various fortunes re-assembled about half-past three o'clock in a spacious assembly room in Westgate, to the number of two or three hundred, and the Rev. Thomas Johnstone being called to the chair, opened the meeting with an appropriate speech.

From the society's report which the Rev. Charles Wicksteed, as one of the secretaries, was then called upon to read, it appeared that 1309

books and tracts had been distributed during the past year, namely, to Leeds 419, to Carrickfergus, 14, to Bolton, 111, to York, 92, Halifax, 75, and Bradford, 598. From the last place it was reported that by a loan Committee, which had been established there within the last six months, 531 tracts had been distributed by sixty-one persons, and read by about nine hundred individuals. From Leeds the loan committee was reported to be still in active operation, having during the last year circulated tracts in 4500 visits in the town and neighbourhood. The report from Halifax stated that the plan of circulating tracts by loan continued to be pursued, and that the results it was hoped were such as to encourage those engaged in that work to persevere. It regretted that there were not more tracts of a doctrinal rather than controversial nature, calculated to show how Unitarians enforce the Christian's rule of life, and expressed a desire that willing and able pens might be directed to the supply of tracts of a devotional and practical nature, suited to the wants and requirements of the time.

The York report stated that the number of those who took part in the distribution of tracts in that city was increased, and the number of persons visited was greater. It stated that the tracts were read with pleasure, and in most instances by people who had no other means of mental or moral improvement. From Lydiate it was reported by the tracts circulated in that neighbourhood, a great desire had been excited to hear the truths of Unitarianism, and the minister, the Rev. John Naylor, had been requested to preach with this object in two adjoining villages.

Several resolutions were then passed and responded to. Among them were—'Thanks to the preacher of the morning.' Mr. Cameron replied in a brief but stirring speech, in which he showed that his chief glory in becoming a Unitarian from a Calvinist, was from the feeling that in so doing, he had joined the only unshackled ministry in Great Britain.

'That the members of the West Riding Unitarian Tract Society entertain the liveliest regret at the resignation of their secretary, Mr. Fretwell, and while they offer their sincere thanks for the fidelity with which for the last eleven years he has discharged the duties of his office, they trust he will never have to look with regret on the time which he has thus devoted to the spread of religious truth;' moved by the Rev. Wm. Turner. Mr. Ashworth, bookseller, of Briggate, Leeds, was on the motion of Mr. Hare, seconded by Mr. Atkinson, appointed to succeed to Mr. Fretwell as librarian to the society.

'That the thanks of this meeting be presented to the Boston Unitarian Book and Pamphlet Society, through their secretary, the Rev. Francis Alger, for their valuable present recently received; with assurances of the hearty sympathy with which this society regards their efforts to promote more enlightened views of Christian truth;' moved by Dr. Perry, and seconded by Mr. Turner Blythe, of York.

'That the following works be added to the society's catalogue:—
"Wilson's Illustrations of Unitarianism; Dr. Disney Alexander's Lectures on the Evidences; Rev. Thomas Wood's Lectures and Rev. James Martineau's Rationale of Religious Enquiry;"—Rev. John Naylor, of Lydiate.

‘ That the thanks of this meeting be given to the Leeds Mill-Hill congregation, for their collection in aid of the funds of the society this year, and that the congregations in the Riding be requested to follow their example;’—Mr. Charles Morton.

It was then proposed by the Rev. Wm. Turner, of Halifax, and seconded by the Rev. Charles Wicksteed, of Leeds, ‘ That the following memorial be presented to the aggregate meeting intended to be held in London on the 19th of June.’

‘ We, ministers and members of the Presbyterian congregations in the West Riding of Yorkshire, being assembled at the annual meeting of our Tract Society, at Wakefield, deem it our duty to address our brethren, convened from various parts of the kingdom in Essex-street chapel, London, for the purpose of “ considering the desirableness and practicability of bringing the whole body of Unitarians in the united kingdom into closer and more effective union.” ’

Our opinions on this point having been candidly invited, we desire candidly to state them.

We believe that the denomination to which we belong, owes whatever share of religious enlightenment it may possess entirely to its religious freedom. Though highly valuing the Theological views which distinguish it from other denominations, we value still more the independence of our internal arrangements, which permitted the existence of those views, and will, in future, permit their continuance or their change.

Under these circumstances we should feel averse to the adoption of any plan of union, even though it might secure effective co-operation in the extension of our Theological views, if it involved the slightest risk of an interference, at any time, however remote, with the principles of our separate, independent, congregational existence. We are fully satisfied that those whom we address would be as averse as ourselves to any plan of union, that should confessedly trespass on the independence of our several societies. And therefore, such a representation of our sentiments as the present may appear unnecessary, and the fears it may indicate be condemned as groundless.

Notwithstanding in all the plans of union we have seen proposed, we feel sure there exist the elements of future gradual encroachments upon the independence of our ministers and congregations. We believe that the simple step of constituting a Provincial or Metropolitan meeting into a receptacle for congregational reports would, if diligently followed up, virtually be the erection of a tribunal to take cognizance of congregational matters. Were it not that we believe that as now, so at every fresh step, resistance would be made to the maturing of such plans, whenever broached, we should fear that these meetings, though at first only desiring reports, would afterwards exact them, and finally judge them. In a word, we discern, in a meeting constituted for such a purpose, an Embryo Synod. We would, however, carefully guard against the misapprehension that we view in the aggregate meeting we now address, anything but a fair, open, honourable meeting for deliberation on a subject, of whose importance we are with itself alike convinced.

We are then of opinion that the only forms of union, either practicable or desirable in a body so constituted as our own, do already exist among us, though we deem them capable of great extension and improvement, namely, our meetings for social religious intercourse, our tract societies and our funds for the assistance of struggling congregations and of decayed ministers. Under the first of these we include such open and friendly meetings, as that at which ourselves are now assembled, and under the last, the Fellowship Funds connected with our various congregations, and the British and Foreign Unitarian Association. That such plans and Institutions as these might be extended and improved to the great advantage of our Denominational Union, we firmly believe—but that any more binding measures would be conducive to our real welfare, or to the permanence of that freedom of enquiry and action, which have ever distinguished us, as Presbyterians, we cannot admit.

We should wish each of our congregations to be as far as possible, an association of individuals, professing their own sentiments, and following their own plans of spiritual good, entirely independently of their connexion with any body of Christians whatever, and though we should wish to witness them promulgating these sentiments and these plans in as far as they regard them truthful and important, by every means in their power, whether by the Pulpit, the Missionary, or the Press; yet, we fear, should they attempt to effect the spread of them by the systematic arrangements of Provincial or Metropolitan Unions of the description above alluded to, that in seeking helpers of each others joy, they might eventually encounter dominion over each other's faith.

The presentation of the above memorial being carried, and thanks to the chairman having been voted, the meeting separated about half-past six o'clock.

C. W.

SETTLEMENT OF THE REV. B. T. STANNUS AT SHEFFIELD.—On Monday evening, May 14, 1838, the congregation at Sheffield belonging to the Unitarian interest, held a social tea meeting to welcome their newly elected pastor, the Rev. B. T. Stannus, who commenced his ministry at Sheffield on the preceding day. The company met at the large Saloon in the Baths, and amounted to between three and four hundred,—amongst whom, besides avowed friends to the cause, were many strangers, Dr. Philipps, the late pastor, presided. He opened the business of the meeting by several appropriate remarks, and by expressing his cordial wishes for the prosperous career of his successor. He then gave out a hymn, and the Rev. H. H. Piper offered a short introductory prayer. Mrs. Palfreyman then rose, and in a very neat speech, which we regret was not more generally heard in so large a room, welcomed their new minister, expressed the deep interest she felt on such an occasion, on her own account, and especially on account of her's, and the rising families of the congregation. The manner in which she dwelt on this part of her address, conveying her maternal feelings for the best interests of her children, was very beautiful and touching. She then presented to Mr. Stannus a very handsome surplice, the gift of the ladies of the congregation. Mr.

T. A. Ward then read a short address on the occasion of presenting the minister with a pulpit Bible and hymn book. Mr. Ward eulogised the style of the now venerable version, but referred with regret to the spurious passages and other imperfections which are allowed to remain and tarnish this important work. Of this he was glad that their pastor would be fully aware,—and with the expression of affectionate wishes for his health and happiness, and of confidence that he would faithfully expound the word of God,—concluded by presenting the Bible and hymn book. Mr. Stannus responded to these addresses in a manner that interested all the company. He was deeply affected, and a general sympathy pervaded the room. He spoke of the solemn importance of the work he had undertaken, and of his confidence in the sincere and hearty co-operation of his people. His reception had filled him with gratitude,—and his life, with the blessing of God, would be devoted to the interests of his flock. The Rev. Peter Wright then shortly addressed the assembly,—hailed the arrival of this able and honest champion of liberal views of Christian truth, and concluded with offering him publicly the right hand of fellowship. The effect of this truly Christian and simple act was quite electric. Mr. Piper then briefly addressed the audience. He regarded the meeting as having all the solemnity of an ordination, with none of the superstition with which, in modern times, that ceremony is too frequently accompanied. He expressed his wish that the pleasures of anticipation such as belong to a Christian's faith, as well as the pleasures of retrospect, might sooth the evening of the venerable chairman's days, and he spoke of the merciful provision of a new race of advocates springing up when the growing infirmities of life removed the aged from the active scene. He then followed the example of Mr. Wright in welcoming their new brother to the important sphere in which he is now about to move. Mr. Palfreyman, solicitor, then addressed the audience,—and after some lively remarks on his lady having been persuaded to become the public orator on this occasion, said, he hoped it would be 'long before we had such another meeting as this again.' His anticipations were of an exhilarating character, and he earnestly wished that Mr. Stannus might, more years than his predecessor, labour in this interesting field. Mr. Ryalls, a brother lawyer, disagreed, as is not uncommon, with the last speaker, and hoped that the success of Mr. Stannus would spread Unitarian opinions so widely, that another chapel, and another pastor would be soon necessary, and that we should meet to welcome him as we now met to give a cordial reception to our friend from the north. Mr. Francis Fisher, a young gentleman who has kindly and ably assisted the neighbouring ministers with his lay services, made a suitable address,—and Mr. Hinde, who has long been an effective occasional lay preacher, spoke to the importance of the people strengthening the hands of the minister, by assisting him, especially in the important duties of visiting the poor and the sick. Dr. Holland was anxious that by a liberal support of their minister, the necessity of dividing his attention between his pastoral duties, and the drudgery of keeping a school, might be avoided. Mr. Charles Fox responded to the sentiments of respect and admiration for Mr. Stannus,—and Mr. James

Fox, as a trustee, spoke of the unanimity of the trustees in compliance with the wish of the congregation in electing him. Mr. William Renton was thanked for his efficient services; and Mrs. Robert Renton for the management of the feast; and the venerable Dr. for his able and impressive conduct in the chair. The evening was truly serious and delightful. One feeling of cordial welcome pervaded the people and the minister. In writing this hasty sketch, several occurrences that added to the interest of the meeting have been omitted, particularly that the Rev. George Hutton (now supplying Thorne, Stainforth, and Doncaster,) shortly addressed the meeting; and Mr. Palfreyman spoke in high terms of Mrs. Stannus, which Mr. Stannus acknowledged. In the course of the proceedings, a complimentary reference was made by one of the trustees to the talent and character of the Rev. Dr. Montgomery, of Belfast, on whom the new appointed minister took occasion to pass a warm and deserved eulogium. A hymn, and a concluding prayer from Mr. Stannus ended the service of one of the most delightful evenings ever spent in this or any other congregation;—an evening that will not soon be forgotten, and that will, we trust, diffuse the odour of benevolence, cordiality, and zeal, over the many coming years, during which we pray that Mr. Stannus may be the happy and successful pastor of a large and united flock.

THE CHRISTIAN TEACHER.

ADDRESSED TO THE READERS AND SUPPORTERS OF THE CHRISTIAN
TEACHER.

In consequence of a degree of success greatly disproportioned to the labour and the expence of publication, it became necessary that the Christian Teacher should either undergo a change of management in other hands or altogether cease to exist. Under a conviction that without interfering with the departments or the sources of support of any of our existing periodicals, there was room, and might be demand, for a work devoted to theology and to the moral aspects of literature, I have been persuaded to undertake the continuance of the Christian Teacher with such modifications of plan as seemed most likely to remove from it some of the difficulties, with which previously it had to contend.

I feel bound to state that this is not a kind of labour which I should have chosen for myself: that only the alternative of looking on and seeing the work expire, prevailed with me to assume its heavy responsibilities. Having assumed them, I shall earnestly devote to the experiment whatever can be spared of strength and time already pledged, and not my own. Indeed, the feeling that, whilst thus engaged, I might still be considered as employed in the service of those, to whom my whole life is a debt, has had great influence with me. It is but employing an additional mode of communication with them. I hope, by the aid of some of the best minds in our body, who are generous enough to unite with me in this experiment, even in the event of its failure, to escape the pain of feeling, that I have only met the due reward of those who desert their proper field of obligation and duty.

The alterations contemplated with a view to remove the difficulties which have been found most embarrassing, are principally these:—a change in the time of issue from a monthly to a quarterly period, and a considerable diminution in the entire quantity of pages published within the year, thereby providing greater probabilities of the preparation of permanently valuable articles.

The editor of a monthly periodical in connection with our religious body, undertaking, as he does, a task for which there is no remuneration, has no power to satisfy his own ideas of what his work ought to be. He cannot write the whole magazine himself: and, having no remuneration to offer, he has no means of securing the contributions he would desire. In such circumstances every year of life is maintained at a cost which only editors know: and extraordinary must be the energies

and the generosity not less so, in the case where failure is ultimately escaped. It is hoped that a quarterly series, of a moderate size, may relieve the Editor from the painful necessity of publishing to fill his pages, not what he would, but what he can; and may bring the periodical within the capabilities of voluntary and disinterested contributors, who gratuitously undertake the severe toil of preparing their best thoughts for the public.

The title 'Christian Teacher,' will be retained for the sake of preserving the identity of the periodical—but it is hoped that this title will be understood only to indicate the objects of the work, and the spirit it would embody. The spirit of a work can only be gradually learned from its contents, but in adopting the name 'Christian Teacher,' there is simply an intention avowed, that its character shall be constructive not destructive, affirmative not negative, nutritive not combative. The Christian Teacher wishes, indeed, to be destructive, but only by being constructive first—only through what an eminent writer of what might be called the picturesque section of the orthodox school, has graphically styled 'the expulsive power of a new affection.' It would dispel darkness, by opening a window towards the east. It would unveil the face of the angel, and take no further pains to prove that the face of the idol was uninviting and dark. Knowing the wants of faith, and the fidelity of affection, it would untenant no heart of its first trusts, until it had won it over to a nobler love, by the force of moral affinities, by a simple exhibition of the attractiveness that belongs to the good and the true. It would seek distinctly to represent truth, and trust to it peaceably to dislodge whatever is of another spirit, and to bring, by degrees, all things into harmony with itself. In these respects it desires to offer its views in the spirit of a Christian teacher,

The work will be divided into several compartments—the leading one to be theological and religious, including both the speculative and the practical; and to consist of essays, or dissertations, and of reviews of theological works.

The second compartment will be devoted to the higher aspects of literature, and be made up of reviews or notices of interesting works, both English and Foreign.

The third compartment will aim at placing passing events, the existing interests of society, in the light of the morals of politics. It will exhibit leading principles without partizanship.

In addition to these, it will be attempted in a brief department of intelligence, to give information of every important change whether within, or without our own religious body.

It is not pretended that in any one number all of these compartments will be filled.

The review department, which will make up a large portion of the work, will aim at what reviews too often neglect, to give an account of what important books contain, to make the review, as far as possible, a substitute for the book, without any attempt to exhibit the reviewer.

I have only to add, that with my best efforts to execute this plan, and with the most efficient aid I can gather around it, if the work proves unable to support itself, I shall consider this as the clearest proof that it is not suited to the wants of our religious body, and as soon as the fact makes itself distinctly manifest, retire from an office, the important duties of which I cannot acceptably discharge.

Liverpool, May 17th.

JOHN H. THOM.

N. B.—The first number will appear on the first of July, price Two Shillings.

Communications for the Editor to be addressed to Messrs. Willmer and Smith, Liverpool.

Advertisements to be forwarded to the Publisher, John Green, 121, Newgate-st., London; or to Messrs. Willmer and Smith, Liverpool.

TO CORRESPONDENTS.

R. E., 'Cheshire Presbyterian Association,' and other communications came too late.

N. B.—It is respectfully requested that all sums due up to this time, on account of The Christian Teacher, or for advertisements, may be paid with as little delay as possible, to Mr. Charles Fox, 67, Paternoster-row, London; or to Messrs. Forrest and Fogg, Manchester.

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